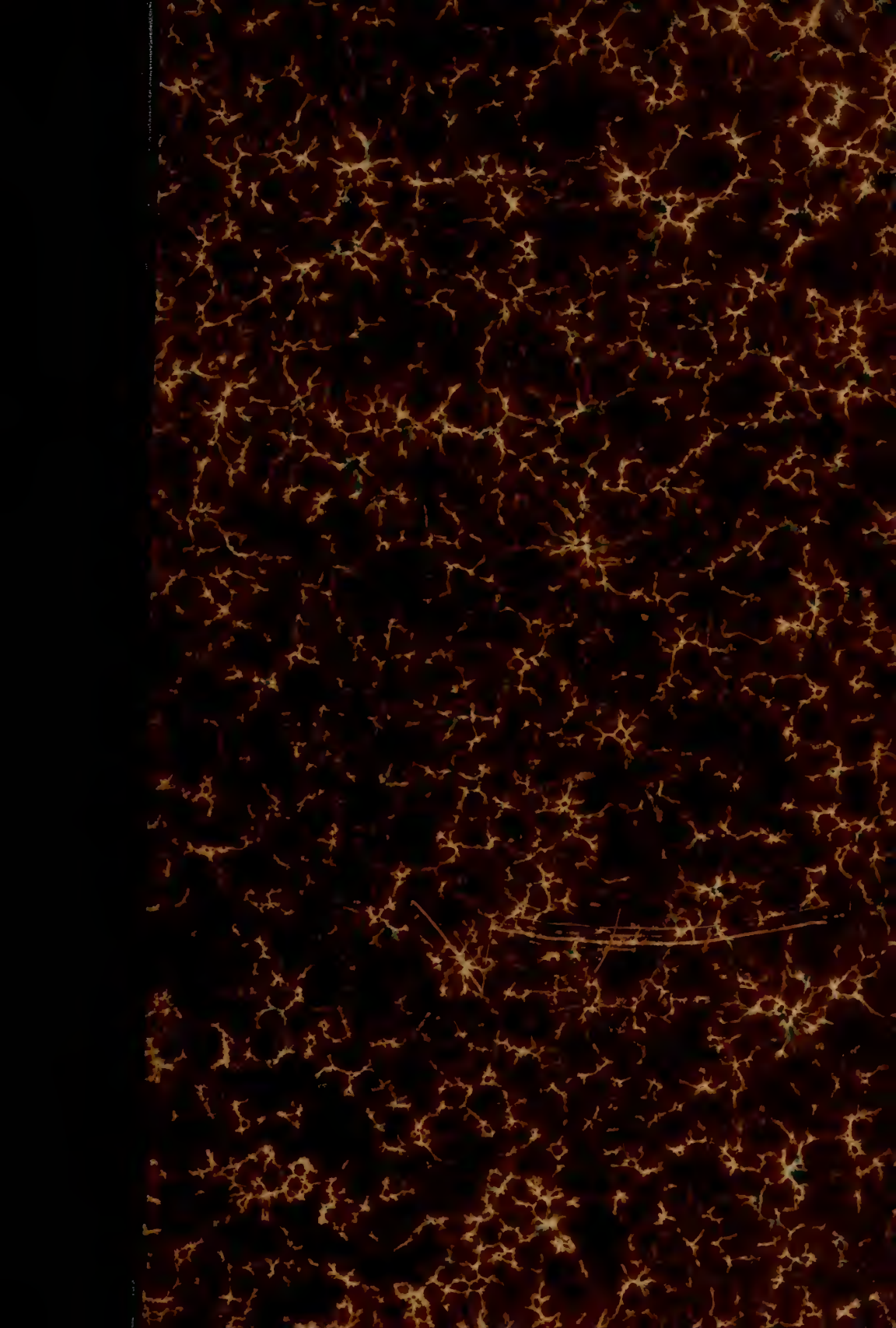

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The Missionary Herald

VOLUME CIV JUNE 1908 NUMBER 6

AT the last annual meeting of the American Board the Home Department reported that the Prudential Committee had felt obliged, for reasons given, to relinquish the project of a comprehensive history such as had been outlined under the name of "Larger History," and further that the preparation of a smaller manual or "Popular History" also had been dropped for the present, but with expectation that it would be taken up again in season to have the book out in 1910.

The History of the Board

The Prudential Committee has now put upon the Editorial Secretary the burden of writing this shorter history, and that time may be found for the work has called to his aid in the Editorial Department Rev. James F. Brodie, D.D., formerly minister of the South Church of Salem, Mass., and more recently treasurer of Fisk University. We are confident readers of this and following issues of the *Missionary Herald* will find occasion to mark the Committee's wisdom in its provision for this temporary relief.

TREASURER FRANK H. WIGGIN, under the advice and direction of the Prudential Committee, will set out before this *Herald* reaches its readers upon a journey to Constantinople. On his way he will stop at Madrid to visit the mission station of the American Board there, and after a brief stay at Constantinople will proceed to Marsovan, where the annual meeting of the Western Turkey Mission is to be held this year, beginning the 2d of July.

The Treasurer Visits Turkey

It seemed desirable to the Committee that Treasurer Wiggin should be present at the meeting of the Western Turkey Mission, as above suggested, since there are important financial measures to come up for discussion. Delegates are expected to be present from the European, Eastern, and Central Turkey Missions, so that the financial conditions and needs in the Turkish empire can pass under review.

It may not be known to many of our readers that Constantinople is the most important financial center of the Board outside of Boston. In a single year more than a million dollars have passed through the office of the treasurer of the four Turkish Missions at that place. The treasurer located at Constantinople handles many funds which are not contributed by the Congregational churches of America, but which are used for educational, charitable, or religious work in different parts of Turkey. Treasurer Wiggin has never visited any of the missions of the Board, and it seemed important that this necessity and opportunity should be seized to allow him to catch a glimpse of mission work in operation, while at the same time he will be able to render large service to the missions in Turkey and to the Board.

THE 3,000 laymen of New York and vicinity who had the privilege of attending the mass meeting at Carnegie Hall, April 20, in the interests of the Laymen's Missionary Movement heard one of the most prominent American statesmen testify that his experience in the East had taught him that Christian missions were "indispensable" to the political and civic progress of the world; that there can

Secretary Taft on Missions

be no true political development without the Christian religion, for "the spirit of Christianity is the earnest of true democracy"; that, furthermore, the Christian missionary exalts as no other European can in the East the brotherhood idea that should bind the governments and peoples of the East and West together. Mr. Taft has little patience with those who accuse the missionary of living too comfortably, or for those who like to prove the missionaries disturbers of the peace in the East and fomenters of trouble. It was clear to him that the Boxer outbreak was primarily anti-foreign, not anti-missionary. When such men as Mr. Taft and Mr. Bryan, in their characteristically free and frank manner, uphold missions with so much moral earnestness we wonder why any criticism of the principle and power of missions could continue to live in this enlightened country. Mr. Taft's words, if properly quoted by the papers, should break down prejudice throughout the land and bind to this great work of world-wide transformation many a layman who hitherto has been indifferent, if not antagonistic.

With this positive though not at all "finished" address of Mr. Taft's, and with the short but impressive addresses of such lay leaders as Messrs. Mott, Capen, Campbell White, and McBee, not to speak of Alexander and his chorus, the meeting proved a memorable one.

Another Laymen's Meeting

ANOTHER significant laymen's meeting was held a few hours before the Carnegie Hall rally at the Marble Collegiate Church, New York, under the auspices of the Dutch Reformed Missionary Board and our own American Board. Representative men, both clergy and laymen, addressed the meeting. A committee was chosen to consider ways and means of having a large union meeting of laymen of these two denominations next year. It is to be hoped that such a plan may materialize and prove an earnest of the realization of the dream of the Laymen's Missionary Movement: practical interdenominational effort for world evangelization on the part of these financial supporters of the church.

The Minnie Seaside Rest

THIS favorite Rest for missionaries at Old Orchard Beach will be opened on the first of July. Those who desire further information as to accommodations, rates, etc., can obtain it by addressing the Secretaries of the American Board at the Rooms, or Mrs. S. C. Gunn at Old Orchard, Maine.

A Model Subscriber

ONE of our Vermont readers, who describes herself as "near the same age as the American Board of Commissioners for Foreign Missions, who for fourscore years has known and loved the American Board," takes very good-naturedly our annual request to subscribers to notify us whether they wish the *Missionary Herald* continued to their address. She confesses herself to have "drifted like other derelicts till she felt a bump from our postal," but declares her growing attachment "to the grand old Board," and that she reads "all that concerns its welfare." May not her example be wholesome for some younger readers who seem inclined to take it ill when asked to co-operate in economies which are not a publishers' hobby, but a business necessity?

Seeing and Believing

THE good name of missions has suffered so sorely from the snap judgment of globe-trotters who have taken hearsay for fact and let a mere surface view stand them instead of close observation, that it is refreshing to get the well-considered verdict of travelers who have taken pains to make a thorough acquaintance with the missionaries in person and the work they are doing in foreign lands.

Such observers are Mr. and Mrs. George H. Rust, of Minneapolis, who have just completed their journey round the world. This is their impression "after eight months with our mis-

sionaries in Japan, China, Ceylon, and India": "We have had a most delightful trip and think that we know more about the work of the American Board of Commissioners for Foreign Missions in the foreign field than we did when we left home. Words cannot express our admiration for these devoted men and women. We have been in their homes, in all their schools, colleges, and orphanages; been with them among their people and seen the degradation and filth in which they live and the trials the workers have to endure, and through it all not one word of complaint, and we have yet to see the man or woman who wants to 'give up the job.' Such consecration we never imagined before."

MISS HELEN H. STOVER

Re-enforcement for Bailundu

THE West Central African Mission is to receive re-enforcement this autumn in the person of Miss Helen H. Stover, daughter of Rev. and Mrs. Wesley M. Stover, of Bailundu. Miss Stover was born at Bailundu, and was brought to the coast as a child when the mission was exiled in 1884. She returned speedily with her parents, and remained at that station until eleven years of age, speaking the Umbundu language before she did the English. On coming to America she pursued her studies at Oberlin, and subsequently in various training schools, graduating from the Chicago Baptist Hospital Training School for Nurses as a trained nurse. She has had much experience in hospital work, and is spoken of as a most efficient and capable nurse. But her desire is to go to West Africa as a missionary, using her abilities in the care of the sick as an aid in the missionary work. She sails for England, May 5, with her mother, who has been compelled by the state of her health to stay in the United States for nearly four years. Mr. Stover has remained at his station, not deeming it needful for him to come to this country, although fairly entitled to a furlough. He has now come to England for a few weeks of change and rest, where he will be met by Mrs. Stover and their daughter. In July or August they will leave for Africa to re-establish their home at Bailundu, to the great joy of the mission and the native population. We are sorry to add to this cheering statement the fact that Dr. and Mrs. F. C. Wellman, of Sachikela, have been constrained to start for America on account of the serious condition of Dr. Wellman's health. Their arrival in the United States is expected very soon.

Missionaries: an Appreciation

HAD the following editorial deliverance originally appeared in the publication of some missionary society it would not only have been entirely in place, but have done its writer much credit. That it is the editorial, not of a missionary organ, but of a leading metropolitan daily, the New York *Times* for April 24, 1908, gives it unusual weight. It indicates the extent to which not only farsighted statesmen, but editors of widest vision are coming to look at foreign situations from the missionary point of view: —

"It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should be discussing the work of missionaries in non-Christian lands in the

same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British government. He has also been extensively a traveler, and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested, and truly benevolent.

"Both agree in substance that it is the non-religious and irreligious among the Occidentals who have been directly or indirectly responsible for the hostility that has been developed against the Christians. This has come about largely through the covetousness, the cruelty, the unscrupulousness of the foreigners having to do with a weaker and, therefore, with a more or less despised race. And both urge the duty, which seems plain enough in the light of mere morality, resting upon the so-called civilized governments to control and restrain, as far as possible, their own people in their intercourse with the natives. Happily this now is the spirit of Occidental governments, our own and those of Europe, far more than it was even a generation since. The practical application of this spirit is at all times difficult. Has not Mr. Taft discovered that the most un-Christian motives he has had to contend with in seeking justice for the Filipinos prevail in the breasts of the beet sugar planters of the West and of the tobacco growers of the Connecticut Valley? And the British government has had like experiences in connection with its attempts to control the opium traffic. But it is to be noted, on the other hand, that Messrs. Taft and Bryce are actually assuming the role of missionaries to their own people, and are preaching the gospel of doing unto others as we would have others do unto us."

The Envelope Series

MANY readers of the *Missionary Herald* are already familiar with the Board's quarterly publication issued under the title of the Envelope Series. But it deserves a larger circle of subscribers than it has yet won. Its subscription price is but ten cents a year, and each of its four issues contains more than a dime's worth of stirring information. The April issue, the first of the eleventh volume of the series, contains a sketch of James Chalmers, the famous missionary of New Guinea. It is written by Dr. A. R. Thain, whose sketch of Cyrus Hamlin in one of last year's numbers has proved exceptionally popular. Chalmers's life story also was full of romance, and this account of him is designed to attract all those who love a hero. And who does not? On the cover of this number appears Robert Louis Stevenson's tribute to Chalmers, whose name in the South Seas was Tamate: "But oh, Tamate, if I had met you when I was a boy how different my life would have been!" Dr. Thain's sketch of Chalmers is good reading for boys — of all ages. Why not subscribe for this periodical regularly for yourself and for some friend? Remember it costs only ten cents a year.

A Medical Pamphlet

THE constant demand for information concerning the medical work of the Board has exhausted the supply of the eight-page leaflet issued in 1906. To take its place a new publication, prepared by Secretary Barton, has just come from the press entitled, "The Medical Missionary." This pamphlet of over thirty pages, attractively printed and profusely illustrated, furnishes by far the best picture of the medical side

of missionary work that the Board has yet produced. As its introductory note declares, it does not attempt a formal or complete treatment of its subject, but presents rather a series of sketches of different aspects of the missionary physicians' work, presented mainly through their own narrative. We feel sure the Board's circle of friends will regard this as one of the most attractive and interesting booklets it has ever published. Copies at fifteen cents each may be secured from the Publishing Department or from the District Secretaries.

Five Loaves and Two Fishes

ON the other side of the Sea of Tiberius Jesus with no supplies confronted a crowd of 5,000 hungry men. Investigation revealed the fact that a lad in the company had his luncheon with him, consisting of five thin, flat loaves of barley bread and two cooked fishes. The suggestion was that with this small supply of food the crowd be fed. The lad readily gave up his lunch, but it would require but slight calculation to demonstrate that this would not be enough to divide among them and give each person an appreciable crumb. It probably did not take Andrew, after consultation with Matthew the tax collector, long to estimate and show that all this would not amount to anything at all among so many. Those were cool, calculating business men, and the application of the simplest business principles to the question made that conclusion perfectly plain. Jesus took the small supply and made it suffice for all the multitude, and the lad had in the end, even after he had eaten his fill, far more food than he gave up.

Andrew's calculation did not take Christ into account. It was a purely mathematically correct business view of the situation which entirely misrepresented the actual facts. Are we not coming too much to feel that there is no side of Christian work but the business side which can be demonstrated in terms of trade, forgetting that we, like the lad with his small capital, are but partners with Jesus Christ in carrying out his plans for establishing his kingdom? If we submit all to Christ the results will be as far beyond the calculations of business or mathematics as are the plans of God beyond the plans of men. The mathematics of Christ are not the mathematics of the schools or of business. Let us get the mind of Christ.

A World's Fair of Missions

RECENT English papers report progress with the arrangements for the "Orient in London," to which reference was made in the *Herald* for February and April. The exhibition is to open June 4 at Agricultural Hall, with Sir Albert Spicer, Bart., M.P., president of the committee, in the chair. Hon. Winston S. Churchill, member of the British Cabinet, will represent the government in the formal ceremony of opening. Dr. Wardlaw Thompson, chairman of the Congregational Union, is to make one of the addresses; Dr. Robert Horton to offer the prayer. Some changes have been made in planning the "Hall of Religions," with a view to making that the most interesting feature of the exhibition, as more than any other department demonstrating the need of foreign missions. Certain days are to be set apart as "denominational days," on which representatives of various branches of the church will be formally welcomed and specially privileged with reduced rates of admission. For more than a month, from June 4 to July 11, this spectacular exhibit of missionary conditions, methods, and results will continue at the most popular center of the world. Every facility will be afforded for the largest possible number of people to witness this pageant and take impress and inspiration from the events and scenes thus vividly presented. Multitudes who can never visit foreign mission fields will be visited by them, and it can hardly help making more real and commanding the great, present day missionary movement. The pur-

pose of the London Missionary Society in holding this exhibition is not by any means that it should end with mere show. It is simply the more demonstrative part of a more extended educational campaign calculated to bring home to the minds and the hearts of the Christian public the greatness and urgency of foreign mission problems. In August it is to be followed up with summer schools for more painstaking missionary study, and in the autumn with further practical steps to secure the active co-operation of every church in foreign mission work.

Christianity's Boon to Womanhood

A NEW hospital is being built in Madras. It is for women and children, and is to be opened to all classes and creeds of patients. Its name is "Kalyani Hospital," and it is the gift of Dewan Bahadur N. Subrananyam, an Indian Christian, who has already shown his generosity and patriotism by establishing scholarships to help Indian Christian young men and women qualify themselves as educated physicians for their own people. *The Christian Patriot*, a weekly journal of social and religious progress, published in Madras, rejoices in the erection of this hospital, and calls attention to significant aspects of the gift.

In the first place the donor is a representative of that large and increasing number of Indian Christians now rising into eminence in every department of national activity and industry. And so his gift indicates the worth of missionary effort for the evangelization of the higher castes, and is in so far an answer to Bishop Whitehead's contention that endeavors to reach educated Hindus are largely wasted. It is impressive also to observe that the name which is given to the hospital — Kalyani — indicates that it is a memorial to the donor's mother, as his earlier gift was a tribute to his wife. This honoring of womanhood both in the name and the object of the gift is a striking witness to the influence which Christianity has had upon Indian thought. To build a hospital in a great city for the suffering women and children of all castes and creeds certainly marks a new era in the life of India.

Successful Surgery

WHILE the High Commissioner of the Puket Province on the Bengal side of the Malay Peninsula was on a journey through the interior of the country a serious and painful abscess formed on his shoulder. For five days he endured it without any proper treatment or care, when his case was taken in hand by Dr. E. P. Dunlap, of the American Presbyterian Mission. He gave it the needed surgical attention, soon relieving the pain and afterward effecting a permanent cure. So grateful was the High Commissioner over the deliverance from his suffering and recovery of his health that he gave to the Siam Mission of the Presbyterian Church, as a freewill offering, a new hospital building and a house for its resident physician. These properties have recently passed into possession of the mission by official conveyance of the Siamese government.

MISSION STATION AT UMZUMBE

THE NEW CHURCH OF THE QWABE TRIBE

By Rev. CHARLES W. KILBON, Formerly of the Zulu Mission

IN a somewhat obscure district near the Umzumbe Mission station in Natal the small Qwabe tribe is located. Its chief, Ndunge, has been dominated ever since he became chief, about twenty years ago, by the definite purpose to give his people gospel and educational influences. In this aim he has been in marked contrast with other chiefs in South Africa, with few exceptions. Chief Ndunge himself has had very meager school advantages, which makes this desire to benefit his people the more noticeable.

About the time Ndunge became chief he occasioned his missionary great solicitude. At Amahlongwa, which was his former home, and where he was a church member, he married a wife by Christian rites, and later took another woman by heathen custom. The church, of course, disfellowshiped him. He could not endure this penalty of his misdoing, and a long struggle ensued, until at length his repentance and the renunciation of his sin led to his re-admission — this time into the church at Umzumbe, near which he had meantime become the Qwabe chief. In his anxiety for better personal qualifications he spent some months at Adams in connection with the theological class, until responsibilities as chief demanded his return home. As might be expected, he was not an apt theological student.

Recently the opening of a most substantial and complete little chapel, surpassing any built wholly by natives or any of our outstations, marks the fruition of Ndunge's noble aim. It both indicates a long stage out of heathen darkness and forecasts progress adown the generations. The Zulu newspaper, *Ilanga la se-Natal*, in reporting the opening, says (translated into English) : —

"We began by meeting in the old

schoolhouse. We had prayer first. Then Missionary Wilcox, taking the Bible, went out, together with Rev. Mr. Sivetshe. Chief Ndunge followed, accompanied by chief Sojuba and the ladies and the girls from the school, Umzumbe Home. Then we all crowded out and headed for the new building, all singing as we went, 'Tabani, Tabani' ('Rejoice, Rejoice,' a favorite Zulu hymn). When we arrived at the door we stopped. Missionary Wilcox opened the door in the name of the Lord and we entered. There was singing, and there were addresses by Rev. Mr. Wilcox, Mr. Joyce, Qanda Mseleku, S. Goba, Chief Ndunge, Rev. Mr. Sivetshe, and others. The prayer of dedication was offered by Rev. Mr. Sivetshe. As he was in the midst of it the heavens crashed with thunder and the rain caused a deafening din on the iron roof, and he said, 'O God, as we are presenting this house to thee thou repliest as thou didst of old with a voice from heaven, and sendest down a shower of blessing on the roof.' All the people said, 'Amen.'

"In the course of his speech Ndunge told us that he had not built the house himself as chief, but that the people had built it, for it was God's house. It cost £130, and they are in debt £61. He praised the women, who contributed five shillings each. He himself had broken up stone till his hands were bruised, and until he was entreated by his people to stop.

"After the speeches an offering of £10 11*s.* was made, reducing the debt to £50.

"Of the church buildings among our people I do not know of one surpassing this which was built wholly by resident people. The walls are constructed of concrete; it is roofed with iron, and it has a fine veranda on three sides. At the rear are two nice rooms. It is ceiled overhead and varnished. The walls are nicely finished and plastered. There are well-made seats and a pulpit.

"All this was done without aid of any kind from a white missionary, and without financial help from white people, except what little was contributed the day of the dedication.

"The greater part of the people whose faithful labors built the house still live in kraals, yet there is no building on our reserves equal to this one."

A MONTH'S WORK IN BULGARIA

By Rev. GEORGE D. MARSH, Philippopolis

NOW that I have "come of age" the third time, I am, like Weston, taking effective measures to preserve my youth. One of these is my spirited, five-year-old iron-gray. On November 1, 1907, we started on a tour of twelve days. I spent the first night at Pazardjik. The Sabbath before, the young pastor here had given a lecture showing what the Hebrew people had done for the world. The Hebrews and Christians in his full church were all alike pleased. This, in a city where the anti-Semitic feeling is strong, is in the line of "blessed be the peacemakers."

The next day I drove to Tserano. On the Sabbath I was preacher to congregations that crowded the church, and on Monday I was bookseller in the village. By retail and wholesale I sold there five Bibles, twenty-five Testaments, some forty Psalms, and five hymn books. This whole village is being leavened by the gospel. I tried in vain to sell a Testament to an elderly man here who had his pocket full of bank bills. But this same man recently, in a neighboring village, when asked, What shall we do to make our village advance as yours is advancing? said, "You get a true, young, clerical

Christian, and set him to live and work in your village, and then you will go ahead."

As I was selling some copies of Psalms to an aged friend he told me a wonderful story. Fifty-three years ago his father gave for a copy of the Psalms in the Bulgarian language fifty measures of wine, worth at least 250 piasters. We now sell them at half a piaster; cost then 500 times present cost. This well indicates the rate of progress in many respects in Bulgaria during the last half century.

Tuesday another outstation visited—Abdulari. Some time ago a man came here from a neighboring village and hired a piece of ground for his melon patch. Reasons? He had observed that in villages where even a small part of the inhabitants became evangelical Christians, the general atmosphere or sentiment becomes such that melons are much more likely to reach their maturity and legitimate destiny.

Not long ago one simple villager said to another: "I have hated these Protestants, and I still dislike them; but I wish to be fair. I know we owe it to them that a man can pass by night on our highway without danger of being robbed or killed, and that we all sleep quietly every night with our gates and doors not locked." I spend two nights here and preach one evening.

Early next morning I am off for the town of Panagurishte, where we hold our fall conference this year. Four days here were full of work. The sermons and public lectures in the evenings were well attended. The marked respect shown to us all by the citizens was in sharp contrast to what was known in the early years. Tract distribution at the close of the sessions showed how eager the people are for evangelical literature.

Monday morning I face homeward, glad to have Mrs. Marsh with me in the carriage now. At one point on the road we see across a valley the village of B——. A Protestant in this village was once described by a fellow-villager as a man who kept the Sabbath very strictly, and did not give short measure and light weight in trade. We pass the night at Abdulari, and I preach again here in the evening. Home next day. Three days at home to bring up work there. Saturday a drive of five hours to one of our newest outstations. For a time there had been much opposition in this village. But a change has come. Some of the leading men are now studying the Bible and attending our services. One man who had opposed violently, and for whom no one had any hope, read the Bible through in two weeks, and is a changed man. Now the burden on us is to secure a larger place where we can hold the services. Home Monday.

Off again soon, eastward to towns and villages toward the Black Sea. I go by train, for my colporter wants our horse. I claim that of all horses mine are of the evangelical "persuasion," for they spend most of their time drawing me around on preaching tours or carrying my colporter with his load of Scriptures.

I pass one night at Yamboul and am off next morning in open, springless cart for Kayaludere, twenty-five miles across the plain. It is always a delight to be with the friends in this village. Church and school are prospering. They are a light in a dark region. Persecution in the early days developed these Christians. Great sacrifices strengthened them. The light penetrated the surrounding darkness. The man who today in the ranks of the National Church, as teacher at Sofia and editor of a paper called *Spiritual Awakening*, is among the foremost workers for reforms and progress is a native of a village an hour or two away. He got his start toward the light from these friends. In another village an hour away is a man of whom I have heard much, but have not seen. I hear only good of him now. The gospel and its Christ have made a new man of him. He

was formerly a robber and he has said of himself, "I was a whole Sodom and Gomorrah." Our lay preacher in K—— sold a Bible some time ago to a man in another village. Probably it was the first Bible to go there. In a singular way it became a circulating library. The first man read it, and when his neighbor wished to read it the first buyer sold it to him. Thus it was read and sold again and again. In due time the priest bought it and read it, and reported that it had two serious mistakes. Finally the teacher bought and read it, and gave his verdict that the mistakes were in the priest and that the Bible was all right.

The Sabbath here was a good day. The days and nights with much work soon passed. Tuesday back to Yamboul. But fall rains have begun. Mud, mud! Where the road is worst I decide to let the horses take care of the empty cart and I foot it. I have to tie on my rubbers. Then the mud is found to have both rubbers and boots. But with the ends of a long twine tied to either foot and my two hands tugging at said twine I hold myself together and am master of the situation. Another means for preserving youth discovered! Patent for the invention not yet applied for. Get to Yamboul at dark and am soon at the station to take the train to Sleven. I spend two days here, and preach both evenings. Next to Yamboul for work, especially with the pastor and one of my colporters. The young pastor, a recent graduate of our school at Samokov, is doing excellent work.

Next to Bourgas. Two days' work here, preaching one evening. One of the leading men in our church here is also a leading man and merchant in the city, and known in all the region. He is respected by all who know him for his sterling qualities and Christian character. But what mean those bare spots on his head, here and there among the black hair? They mean that in his youth, before the gospel and its Christ found and saved him, he was a lost man, and that in his drunken carousals and brawls clubs and stones had cut ugly gashes in his scalp. No wonder that he has a tender heart for the erring.

From Bourgas I face homeward. I spend a few hours with friends in Geni Zaghra, and get to Eski Zaghra at night. Just thirty-five years since I first reached this city, my first home in Bulgaria. Thronging memories. What changes here and all around since thirty years ago, in Russo-Turkish War, I was under the Circassians' sword and before the gun of the Bashi-bazouk here, when we carried out of this plundered, burning city, where 10,000 people were said to have been slaughtered, our two baby boys, one of whom now faces the Pacific in his work in California, and the other the Atlantic in New York! In this city, where several missionaries have lived, and some have laid down their lives, we have no special work today. But some of the leading citizens are working earnestly along evangelical lines. They appreciate gratefully what we have done for their people through the Scriptures, a Christian literature, and Christian education.

My sale of Scriptures during the past year, both in the number of copies and in the total value of the sales, surpasses all past records. In spite of difficulties and perplexities, there never was a time when we had more encouragements in our work than now. There never was a time when the people, the country, needed us more than now. Are we to be supported or crippled in the tasks of our mission?

SURPRISES IN JAPAN

By Rev. JAMES H. PETTEE, D.D., of Okayama

JAPAN is a land of surprises. Even an old resident of thirty years' experience is constantly meeting them. I wonder at times if the genius (or genie) of this far Eastern land does not take special delight in arranging little surprise parties both for her own people and her adopted citizens.

I am no longer amazed that distant peoples, especially those that have been mainly concerned with their own affairs, easily get alarmed or suspicious over some new development in Japan. Let me remark, however, in passing, surprises need not engender suspicions. Japan is lively, ambitious, progressive, but she is not false-hearted. She is neither big enough nor bad enough to make trouble for Western nations that are minding their own affairs. Moreover her surprises are usually of a pleasant nature, as were those I started to write about.

When out in the country touring last week, I visited two small towns in Bingo Province, thirty or more miles from a railway, lying hidden away among the hills of Western Central Japan. Both places boasted of good schools, and the larger one contained a bank and a telegraph office.

But I confess I was taken aback to find in one of these towns a young lady just over twenty who was well read in philosophy and had made a specialty of Russian literature. She had studied at Kobe College and at Miss Tsuda's widely known private school for girls in Tokyo, where she was privileged to be a pupil of Taiyama, Japan's great apostle of naturalism. In a half hour's chat with me she commented intelligently on Gogol, Tolstoi, and Tourgenieff, Hegel, Lotze, and Nietzsche. It was a revelation truly of what Japan had already arrived at.

The other mountain town furnished its surprise also in the shape of a young man who had spent seven years in America, four at Stockton High School, California, and three at Leland Stanford University. In introducing the foreigner at the crowded evening meeting, he made a brief speech in nearly correct English, and then inter-

HEADED FOR THE HILLS

A procession in Western Central Japan

preted it himself. The missionary, not to be outclassed, followed his example and made a bilingual speech in order to please and instruct different elements in his audience. The meetings appeared to accomplish much good and to arouse great interest in the further study of Christianity.

These towns just visited are begging us to place a resident evangelist in that region. They will meet one half the expense from the start. It is a sheer impossibility to grant the request, owing to the hard times and cruel suffering in America, which have obliged the Prudential Committee to cut its appropriation to the Japan Mission from $12,000 to $9,500, instead of raising it to $15,000, as was urgently requested.

If some readers of this magazine shall see fit to surprise us with a little money, in addition to their usual gifts, more tours like that described above can be made, no doubt with equally pleasing results.

INDIA'S EXCESS OF RELIGIONS

By JAMES F. BRODIE, D.D.

THE impression one gets of India, whether at first hand by travel there, or at second hand by reading about it, answers well to St. Paul's remark at Athens when he saw the city wholly given to idolatry, "Men of Athens, I perceive that in all things ye are very religious." There was no dearth of religions in Athens. It abounded with them. It was a case of surplus rather than of shortage. And it is easy for any one to perceive that India is in the like case today. It is a land abounding in religions. Its assortment of them is large, and with the widest possible varieties. Between the extreme of Hinduism on the one hand and the extreme of Mohammedanism on the other, their name is legion. India is overgrown with religions, like its own densest jungle of bamboo and cane.

This fact, so easily perceived, is often urged as a reason against all attempt to Christianize India. What occasion for giving another religion to people so over-supplied with religions already? It is carrying coals to Newcastle. Send missionaries to India to give the gospel of Christ to its teeming millions? Is it not importing among them more of the very thing from excess of which they are sorely suffering now?

But clearly to St. Paul at Athens that was not at all the logic of the situation. His perceiving that the Athenians were exceedingly religious was at the same time to perceive how exactly his Christian message was suited to their case. To him their surplus of religions, instead of being a reason for not attempting to give them another, was precisely his occasion for preaching Christ to them, was his ground on which to make known to them the God whom they ignorantly worshiped. And the logic of the situation in India today is no other than that. India's excess of religions, so far from being a reason for not attempting to plant Christianity there, is peculiarly the occasion for making it a missionary field. The very ground for approach and access to that religion-ridden country by the gospel of Christ is here.

This as the underlying basis of Christian missions in India has been searched out and exhibited with unusual penetration and discernment by Rev. E. H. M. Waller, M.A., in an article on the religious attitude of Indian non-Christians, in the March *Church Missionary Review*. The fact that India's need of Christianity lies not in a dearth but in an excess of religions is brought out very clearly by the contrast he draws between the religious attitude of the Hindu and that of the Mohammedan.

These are the two faiths most prevalent in India. And they mark the extremes of religious attitude between which other minor faiths are ranged. Both of them alike are religions of extravagance and excess. Each of them is the exaggeration of an essential religious element, the one exactly opposite to the other. "The Hindu has carried the notion of the immanence of God to impossible and extravagant lengths, till he has confounded him with the universe and has involved himself in an inextricable tangle in which it is difficult to know what is real and what is unreal, what is the purpose of life, what is right, and what is wrong." "The Mohammedan, on the other hand, has carried the view of the transcendence of God to such an extreme that he denies the connection of God with his own universe. Prayer is to him merely an act of homage paid to a far-off tyrant; for any merely human need he trusts to the prophet."

And this is not merely a matter of creed. Its effect on life both socially and morally is direct and far-reaching, as Mr. Waller points out. The system of Hindu caste he accounts for as a practical outgrowth from the Hindu's exaggerated notion of the immanence of God. Indeed he regards the caste system as what has practically safeguarded Hindu life from the social and moral dissolution involved in its "dethronement of God and denial of the reality of sin." Horrible system as it is, "it has been of untold service to India" in warding off worse horrors "which would make the world impossible for a human habitation." Without some such restraint, he says, "I believe the whole framework of society would have fallen in pieces."

In like manner the Mohammedan's exaggerated notion of the transcendence of God results practically in hardly less of evil to society and morals. "The real ruler of the world for a Mohammedan is not God but fate, which he sometimes calls God, but more often speaks of simply as fate without determining in his own mind whose is the power which wields it. . . . A religion which destroys the link between God and man, leaving him only a hope that a so-called merciful God will overlook his faults because he calls himself a Mohammedan tends to take away earnestness and leave only indifference and fatalism, or else fanaticism, which is not earnest but only prejudiced."

So it appears from the multitude of religions in India, especially in the meeting of their extremes with Hinduism and Mohammedanism side by side, that the practical outcome of religious extravagance and excess is downright and crying religious need. This is the situation in India today; this the occasion for missionaries to go there with the gospel of Christ. The mission of Christianity to the millions of India is to save them from the very excesses to which religion has run in their land, along with the social ills and moral abuses resulting therefrom. Hinduism and Mohammedanism are mutually exclusive. But the Christian gospel is a message which avoids both extremes by duly regarding them both. It sets forth alike to Hindu and Mohammedan the God whom he ignorantly worships. It reveals God to the Hindu as immanent in nature, in such a way as to be at the same time "over all and blessed forever." It reveals God to the Mohammedan as transcendent in his sovereignty over all his works, in such a way as to be in them all, especially in the souls of men as their Father, as the very life of their lives.

And just here is the secret of Christianity's power against the social ills and moral abuses so prevailing in India. It breaks the iron hold of Hindu caste, not by striking at it as a social system, but by displacing the exaggerated religious idea which gives it its force, with the knowledge of God in his fatherhood of all men alike. It counteracts the Mohammedan's fanatical recklessness, not by attacking Moslem tradition and custom, but by disabusing him of the notion that God is separate from humanity, and winning him to a life that is the indwell-

ing of God within his own soul. "The fatherhood of God once acknowledged," says Mr. Waller, "all the rest follows." "Paul's ideal of Christianity uniting all men in the brotherhood of Christ, Christ's ideal of the union of men with God" is the one force sufficient to insure social and moral reform in India, and at the same time to rid it of religious extravagance and excess.

ANOTHER GREEK VICTOR

By Rev. CHARLES T. RIGGS, of Constantinople

AMONG the most regular attendants at the mission services in Constantinople is a young Orthodox Greek named Menelaus. A year ago this young man was as unpromising material as you could imagine. He is a clerk in a large grocery; and he was then dissipated, a liar, and a thief. His employer kept him on because he was a good salesman, but he had to watch him whenever he was at the store, and overlook his absences when he was drunk. But when Menelaus began coming to our services his employer noticed a difference. The fellow became thoughtful, left off drinking, was more careful of his master's things, and more choice in his language. He soon went to the grocer and told him he could no longer tend store on Sundays, that his conscience would not let him. The grocer was not an enemy of the gospel, so he made no objection to letting his clerk off on Sundays. The young man then began inviting his fellow-clerks to the services with him, and they, too, became interested. All this while our Greek preacher paid frequent visits to the grocery, and had many a friendly talk with the grocer and his clerks. One day Menelaus astounded his employer by confessing to him that he had stolen several pounds' worth of stuff from

GALATA BRIDGE ACROSS THE GOLDEN HORN, CONSTANTINOPLE

him, for which he said he now wanted to make restitution. The grocer was taken by surprise, and, having come to an arrangement with his penitent clerk, he said he in turn wished to show his appreciation in some way. The next day a sign in the grocery window announced that hereafter the store would be closed on Sundays. This was a great victory, as all the other stores in the vicinity are open seven days each week. Menelaus and his fellow-clerks now went unhindered to the services, and after church would come back to the store, and behind closed doors would have a Bible study class. Gradually the grocer himself was drawn into this Bible class, and now proprietor and clerks meet for prayer and Scripture reading daily, after business hours, with our regenerated clerk as leader. A few days ago the preacher went to call at the grocery, and Menelaus was not there. Soon he came in with a Mr. P——, in whose employ he had formerly been. He asked the grocer to pay Mr. P—— two liras on his account, and he also turned over to him some articles he had stolen from him years ago. This apparently completes the restitutions he has to make, and such voluntary confession of unsuspected former dishonesties seems a genuine proof of the Spirit's inworking. Last Sunday Menelaus had the joy of bringing to the services, both morning and evening, both his fellow-clerks and their employer, as well as his brother-in-law, and his face was aglow. The transformed and transfigured grocery is now the envy of all the clerks in neighboring establishments, and we believe the end is not yet.

HENRY MARTYN AND MISSIONS IN INDIA

[*With a view to the Christian Endeavor missionary meeting of June 28.*]

THE above title is the subject listed for the Christian Endeavor service of June 28. To recall here a few facts relating to this famous missionary in one of the oldest and greatest of modern mission fields may help to make that meeting of keener interest to some of our readers.

Among the outstanding facts about Henry Martyn and his work as a missionary in India are his youthfulness and the brief space of time within which he did his great life work. The entire span of his life was less than thirty-two years from his birth among the Cornish miners of England in 1781 to his death among the Armenians at Tocat, Turkey, in 1812. His term of missionary service from leaving England in 1805 covered little more than seven years, less than five of which were spent in India.

Henry Martyn was a Student Volunteer at the very beginning of the century whose close was signalized by that movement. Before his student life at Cambridge was completed he offered himself to the English Church Missionary Society very shortly after its organization. It is of interest to note that he was prompted to this step by what he heard of William Cary in India, and by reading a life of David Brainerd. So it is that the mission spirit most readily kindles in a life from touch with other lives already afire with it. When this fire began burning in the soul of young Martyn he was still too young to be fully ordained as a minister of the English Church. During the interval of waiting family reverses seemed for the time to cut short his missionary plans. But this obstacle was surmounted in a way which determined that his position as a missionary in India should be quite exceptional. To provide for the support of a maiden sister as well as himself he took an appointment as chaplain in the British East India service. All his missionary work in India was carried on in addition to his duties as an

officer of the British Army and East India Company. The nine months of voyage were filled with the double work of ministering to the cadets and passengers of the fleet and study of the Indian tongues. While awaiting orders to a particular military post he lived in an old heathen temple near Calcutta, pursuing his language studies and preaching every Sunday in the city.

At the military posts at which he was stationed, first in Dinapore and then at Cawnpore, his labors were most arduous and exacting. Without neglecting at all his duties as chaplain to the troops and other British residents, he threw himself into missionary work for the Indian peoples, preaching to the poor and outcast, discussing with the scholarly, opening schools for the children, and translating the New Testament and other Christian books into three or four languages. At each station a church for the English residents was built, largely through his efforts, though his term of service with either of them was less than two years. It seems almost incredible that one man with frail and failing health could have crowded so much of achievement into so brief a space. It was literally doing what he set down as his resolve two days after reaching Calcutta, "Now let me burn out for God."

A most valuable part of Henry Martyn's strenuous missionary labor in India was his extensive work as a translator. He not only made a version of the New Testament in Hindustani for use among the native peoples, but, prompted by an intense interest in Mohammedan peoples, he acquired both the Arabic and Persian languages, and translated the New Testament into them. When his health became so far impaired by the Indian climate that a change must be made, it was this work which determined that he should travel by way of Arabia and Persia on his way back toward England. He found that his Persian version of the New Testament needed revision to bring it closer to the vernacular and life of the people. So he spent nearly a year at Shiraz, in Southern Persia, battling with disease while he toiled at this task.

Then after a two months' journey to the Persian capital, Teheran, in a vain attempt to visit the shah in person and present to him a beautifully engrossed copy of the New Testament, he set his face toward Constantinople and England. But the hardships of overland travel in Turkey were too great for his fast failing strength, and at Tocat in Armenia, where today is a station of the American Board, he died, October 16, 1812, and was buried in the Armenian cemetery. Years afterwards his body was removed to the new burying ground of the American Mission, and a monument placed over it by the directors of the London East India Company. This is one of three monuments erected to his memory. The others are a tablet in the Mission Church at Calcutta and the Henry Martyn Memorial Hall in the market place of Cambridge, England.

But his finest and most enduring monument is the impulse which by his consuming zeal, his unsparing self-sacrifice, and his enormous labors he gave to the modern missionary movement, and the impress he thus put upon it. Something like the influence of Stephen, the first martyr, upon first century missions was that of Henry Martyn on nineteenth century missions. By his death as well as his life was this influence felt. When the news of it reached England "Parliament was discussing the missionary clauses of the East India Company's charter, and the tidings became the means of opening to India an unrestricted preaching of the gospel."

Readers seeking information at further length and more in detail are referred to an article in the *Missionary Herald* of February, 1893, page 81, to Chapter IV in "Men of Might in Indian Missions," by Helen H. Holcombe, and to the biography entitled, "Henry Martyn, Saint and Scholar," by George Smith, LL.D., published by the Fleming H. Revell Company.

THE UNFINISHED TASK[1]

THE watchword of the Student Volunteer Movement has given occasion for considerable explanation. Many have queried as to just what is meant by "the evangelization of the world in this generation," and whether the students who use it so freely are clearly aware of what is involved in any such undertaking. The question is largely one of construction. It is easy to take the terms of it so loosely as to make the task hardly worth undertaking, and it is quite as easy to take the terms of it so strictly that the task would be wholly visionary, beyond any hope of achievement by any possible means. Dr. Barton has done a great service in the very first chapter of his book, "The Unfinished Task," by charting the course of foreign missions in this generation safely and sanely between those two extremes. He interprets the watchword in terms that do justice alike to the magnitude and to the practicability of what it proposes. It would not be easy to sum up more clearly and cogently what is meant by the evangelization of the world than in these three sentences of his: —

"When missionary forces are properly distributed over the whole world and Christian institutions have been organized and put into aggressive operation and the forces of Christian society are at work, then will the gospel message, in the languages of the people, proclaimed in terms that are intelligible to all, reach every soul. This message will come, not once, but repeatedly, not in oral address alone, but by the printed page, through the example of Christian living and in a multitude of forms. When these means of grace are so organized and distributed that they are within the reach of all men, then will the world be evangelized."

[1] "The Unfinished Task." By James L. Barton, D.D. New York: Student Volunteer Movement. Pp. 211. Cloth, 50 cents; paper, 35 cents.

From this outline of the task, Dr. Barton proceeds to the filling in, first by urging the obligation upon Christian peoples to take it in hand. This is cumulative, rising from the fundamental necessity of safeguarding their own Christian civilization, up through the appeal of philanthropy, to culminate in the supreme imperative of their Master's will and command.

In the next two chapters the task is minutely mapped out over its entire range, in Mohammedan, nominally Christian, and heathen countries. Of necessity large use had to be made here of statistics, but they are handled with an intelligence and a mastery that keep them from being merely statistics for statistics' sake. Perhaps the greatest surprise in this exhibit is the extent to which Russia figures in the task of modern missions. In area it is second to the entire continent of Africa, and in population numbers about one-tenth of the whole human family. "This vast country," says Dr. Barton, "now seems opening to the Christian missionary . . . large enough to employ at least 1,000 missionaries, and not one credited to it" as yet.

These two chapters, showing how extensive is the mission task for this generation, are followed by one which deals with the intensiveness of it. This is measured by the obstacles to be overcome. In the first place the work of it must be carried on very largely in countries whose climate is extreme and most forbidding to activity and health. Again the languages which must be learned include the most difficult and baffling in all human speech. Then there is the array of obstacles growing out of the fact that missions deal with humanity, for the most part, on its lowest levels of moral decadence, of mental furnishing and other resources.

With the task thus mapped out in the first five chapters, Dr. Barton

gives his second five to the consideration of its practicability. Can the thing possibly be done? The task is appalling in its magnitude. Is there any earthly use of undertaking it? What reasonable hope of succeeding with it? Dr. Barton's answer to such questions is first a sketch, running through three chapters, of successes already achieved at substantially the same sort of task. The first three centuries of Christian history are an exhibition of what can be done at such a task in the face of far heavier conditions and with far more limited human resources. The missionary achievement of the nineteenth century is another demonstration of what may reasonably be expected in the way of success when this task is really taken in hand. So much of it has already been done, far outmeasuring the utmost expectation from the means employed. Over against the magnitude of what remains to be done, put the Christian resources of the present day. This Dr. Barton does in his Chapter IX. With present facilities of communication, with accumulated experience, with favoring international relations, with assets in literature, in churches, in educational and other institutions already established, in trained native workers and vast wealth of peoples in Christian lands, with the great army of Christian students now enlisted and organized, it surely cannot be said that the resources are inadequate. The single question remains, Shall we finish the task? This Dr. Barton presses in his final chapter, with some instructions in detail to Student Volunteers. The book as a whole is a compact, clear, almost geometrically exact setting forth of the modern mission problem, by which its reader is carried to the conclusion that world evangelization, while a stupendous task, is not a visionary but a sober and imperative undertaking.

WHAT MIGHT BE IN CHINA

By Rev. GEORGE W. HINMAN, of Foochow

WITH the present opportunity for the Christian world to meet China's demand for instruction, it is noteworthy how Americans are meeting their responsibilities for the education of the Filipinos.

In the year 1901–02 there were sent to the Philippine Islands 1,074 American teachers — real missionaries, though not intended to be teachers of religion — and ever since a force of about 850 has been maintained.

The Protestant churches of the world maintain in China at the present time 2,685 missionaries, not including wives.

The population of the Philippine Islands is about 7,500,000, and instruction is provided for 400,000 Filipino school children, an average of 470 pupils for each American teacher.

There are 415,000,000 people in China, for whose physical, mental, and spiritual salvation 2,685 foreign preachers, doctors, and teachers are provided, about 155,000 for each one.

The United States government appropriated $1,020,500 for salaries of its 850 American teachers in the Philippines in 1904–05, and the Protestant churches of the world appropriate about $1,500,000 each year for the support of its 2,685 foreign doctors, teachers, and preachers in China.

If the churches of the world were as wise and as conscientious in responding to the opportunity in China as is the American nation in the Philippines, the Far Eastern problem would shortly be settled. Why should not such a real Christian business undertaking be made?

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A FINANCIAL DROP

THE news from the Treasury Department of the Board is distressing. The recession of gifts which set in in March was greatly increased in April, so that we must report a loss for April of $23,-755.72, and for the eight months of $42,942.23. The saddest part of the showing is that the drop is so largely in the gifts of churches and individuals. In this item our receipts for April were hardly more than half what they were a year ago, while for the year thus far we have lost from the same source $8,382.90. The Woman's Boards stand nearly even with last year, as do also the Sunday schools and Young People's Societies. In legacies, aside from the James bequest, which passes into the Twentieth Century Fund, we record a loss of $33,011.69.

Such is the showing. It needs no remarks to emphasize the seriousness of the situation. It is a time for the rallying of all our forces that the decline may be checked and the balance placed on the side of progress. In spite of the continuance of business depression we believe the churches have the money to place this work on a sound basis. Witness the response of the churches on the Pacific coast to the appeal of the Laymen's Movement; witness the Central Church at Atlanta; witness nearly every church where earnest and businesslike efforts have been made to bring the appeal effectively before every individual in the congregation. The thing can be done if enough more churches will follow this example. Will you help do it?

THE FINANCIAL STATEMENT

RECEIVED IN APRIL

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$28,407.89	$25,540.42	$1,004.23	$4,525.39	$21,388.71	$3,142.12	$84,008.76
1908	15,427.30	27,528.48	781.99	5,716.85	7,672.80	3,125.62	60,253.04
Gain		$1,988.06		$1,191.46			
Loss	$12,980.59		$222.24		$13,715.91	$16.50	$23,755.72

FOR EIGHT MONTHS TO APRIL 30

1907	$188,832.02	$141,407.44	$9,219.20	$32,696.62	$77,134.21	$15,067.55	$464,357.04
1908	180,449.12	140,417.53	8,787.44	32,866.22	44,122.52	14,771.98	421,414.81
Gain				$169.60			
Loss	$8,382.90	$989.91	$431.76		$33,011.69	$295.57	$42,942.23

MILITARISM AND MISSIONS

Dr. Charles E. Jefferson, of New York, has been calling attention to the rising tide of militarism in the United States. While all may not agree with him in feeling that this is the greatest danger before the republic, there can be no doubt that many thoughtful citizens are regarding with apprehension

the war talk in many quarters and the rapidly increasing appropriations for naval and military purposes. It is evident that a spirit of militarism akin to that of certain European countries is not as foreign to our people as we have supposed. It has been taken for granted through all our history that peace keeping is one of our leading characteristics. Yet in a recent debate on the floor of the Senate, Senator Hale called attention to the fact that two-thirds of the appropriations of the government are for the purpose or results of war, past, present, or future; and he cited this as the reason why more money is not available for constructive uses in the States. This fact, taken with the talk of congressmen who think that American institutions and influence are liable to disappear from the face of the earth unless we add four battleships per year to our navy, prompts the query whether we are not drifting from those high ideals of the republic which have given us a unique position among the nations.

The bearing of the military spirit upon foreign missions is evident. The two cannot live in the same house. They stand for contrary ideas of national greatness and influence. It has been the boast of the Christian people of America hitherto that in our foreign relations we have made prominent the idea that not only have we no selfish ends to seek, but that we desire to contribute to other and less forward people those things which have made us prosperous and great at home. The motives of our missionaries and of our ambassadors have, as a rule, been of a kindred nature. It will be most disastrous if the impression goes out among the Oriental peoples that there is to be any falling apart between those two kinds of missions.

Perhaps we should not look for high missionary motives among army and navy officials, or for any large degree of sympathy on their part toward the backward races; but we confess we were not prepared for such a blunt confession of unbrotherly attitude as was revealed in a recent banquet of the officers who had served in the Philippines. A song was sung which conveyed the sentiment that the little brown brother

> "May be a brother of William H. Taft,
> But he ain't no brother of mine."

We believe in the work of our army and navy in Cuba and in the Philippine Islands, and so far from characterizing it as the result of militarism we consider it a genuinely missionary work in the broadest sense of the term. We believe many army and navy men would repudiate the sentiment of the above song, which perhaps should not be taken too seriously. But if their success should result in the introduction of the spirit of military glory and arrogance which characterizes some of the European countries, we shall join Dr. Jefferson in saying no danger is to be feared more than this. It makes one stop and think when we realize that the cost of one of the two battleships just authorized by Congress would support the entire work of the American Board for ten years. Which is likely to do the world the more good?

THE CONGREGATIONAL BROTHERHOOD

The Congregational Brotherhood was successfully launched at Detroit, April 29, and this new organization starts off with strong promise of success. We are the more confident of success because the leaders mean to make the organization a new, pushing agency for missions. Their ideal is service on the broadest possible lines. The brotherhood they seek to bring in is not like that of some organizations, brotherhood by exclusion, but brotherhood by inclusion. They mean to make room for their most needy brothers across the sea. Responding to this spirit the Board has issued a leaflet entitled, "Something for the Brotherhood To Do," in which six reasons are given why the Brotherhood should be interested in foreign missions and thirteen distinct, practical ways in which

the cause can be helped by men's organizations in our churches. We shall be glad to furnish this leaflet free. We welcome the Brotherhood, and pledge to its leaders our heartiest sympathy and co-operation. Their president is the president of Iowa College, J. H. T. Main, PH.D., and their secretary, Rev. Frank Dyer, of Chicago.

ACTIVITY OF LAYMEN ON THE PACIFIC COAST

Six rallies in the interests of the Laymen's Movement on the Pacific coast were held during March and April. Secretary Tenney secured the co-operation of the other denominational secretaries, and they invited J. Campbell White to visit Spokane, Seattle, Portland, Oakland, Los Angeles, and San Diego. Two days were given to each place, with a banquet for men the first evening, separate meetings with pastors, women, and young people on the second day, and a closing mass meeting for men the second evening. In every city the men organized to secure an increase in gifts for the cause to their own church boards, ranging from two and one-half to fivefold over the returns of last year.

The secretaries and Mr. White agree in these four conclusions: —

1. That the by-products of such interdenominational meetings of men, viz., a new sense of fellowship and of the benefits of union in promotion of all the interests of the Kingdom, were worth all the trouble and cost involved.

2. That the denominational interest of men in foreign missions can be promoted better by the union method than by separate denominational meetings.

3. That the initiative and co-operation of the denominational secretaries in a given district are important factors in the success of the Laymen's Movement.

4. That while the responsibility of organizing and carrying out the plans of the movement should be laid upon the laymen, it is absolutely essential that every pastor should co-operate heartily in order to secure the best results in his own church.

HOME DEPARTMENT NOTES

In our opening financial statement we cite the case of the Central Church of Atlanta as an evidence of what can be done to increase contributions. The pastor of this church, Rev. Henry A. Atkinson, took advantage of the presence of President Capen at the Chattanooga Convention of the Southern Methodist Church, and secured him for his church on a Sunday which he made a field day for the Board. The result is that they raised their offering from $187 to $1,000. Now they want to support a foreign missionary of their own, so that the interest may be permanent, and we are casting about for the right man to assign them. Considering the lack of previous interest and the distance of the church from Board headquarters, we regard this as a splendid achievement. We congratulate the people, the pastor, and also Mr. Capen.

We have never received a greeting from a church which we value more than this from Cape Prince of Wales, Alaska, signed by the pastor, Rev. James F. Cross. We quote in full: "The last church of America, both West and North, sends greetings to the A. B. C. F. M. In sight of Asia almost daily, and grateful for what the gospel has done for them, the Church of Cape Prince of Wales sends $20 to carry the gospel to others in need. I do not think any church in the world lives under harder conditions. Life here is a constant struggle with wind and wave, snow and ice — full of danger and hardship. They sent this offering with a public prayer of consecration for every dollar, and I rejoice that I can send it in their name."

Dr. Leonard, of the Methodist Board, delights to tell how an unrevealed donor

of that denomination has sent him in one year sums totaling $47,500

Rev. William W. Ranney, of the Park Church, Hartford, writes very enthusiastically of our stereopticon slides: "I am returning to you today by Adams Express, prepaid, the lecture slides and two copies of the lecture notes on Japan. I kept them a day longer because we were unable to accommodate the crowd the first night, and I had to repeat the lecture."

Good letters are coming to us right along. Here is a sample: "Last Sunday I heard so moving an appeal from the Presbyterian Board of Missions that I mentally decided to double what I had felt I could give to "our own" Board. (*Fas est ab hoste doceri!*) Please find accordingly my check for ten dollars for the greatest work in this world. May God abundantly bless and enlarge it!"

One of our pastors, on the Sunday before the offering to the Board was to be made, asked his people to decide the amount they should give after special prayer to learn God's will in the matter. A servant girl wrote him that she had decided as a result of her prayer to give twenty dollars, her wages for one month. The announcing of this fact increased the offering of the church 100 per cent.

CANDIDATES' CORNER

At the commissioning service for Miss E. Gertrude Rogers held in the South Church, New Britain, Conn., a hymn written for the occasion by Dr. Ozora S. Davis, the pastor, was sung by the congregation. We take pleasure in giving the hymn below, and we trust it may be used in other services of a similar nature. It is sung to the tune of Duke Street:—

Eternal Father, all mankind
Are creatures of thy sovereign mind;
And all are brethren here on earth,
Whate'er their name or clime or birth.

Thy truth alone can make us strong,
Thy love alone can vanquish wrong;
And in thy strength we dare essay
The heavy toil, the untried way.

Teach us, who know thy gracious Name
And feel thy Spirit's kindling flame,
The saving gospel to declare,
Our gifts to spend, our lives to share.

Upon thy servant send thy grace;
Guide thou her steps from place to place;
With courage fill her loyal heart,
Assured that thou the Father art.

As Jesus toiled and wrought, may she
Her Master's faithful servant be,
And learn his secret in his way
Of trust and service day by day.

The following appointments have been made by the Prudential Committee since our last issue: Mr. and Mrs. Walter Foss, of Auburn, N. Y., to the Zulu Branch of the South Africa Mission; Miss Kate E. Ainslie, of Northfield, Minn., to the Central Turkey Mission, under the Woman's Board of Missions of the Interior; Miss Caroline Silliman, of New Britain, Conn., to the Eastern Turkey Mission, under the Woman's Board of Missions; Miss Emily F. Richter, Chicago, Ill., to the Central Turkey Mission, under the Woman's Board of Missions of the Interior.

The annual conference for newly appointed missionaries will be held in Boston, June 4–10. About twenty-five will be in attendance. The program follows in the main the lines of other years. The leading change is in holding the public farewell service in the Old South Church of Worcester instead of in Boston.

The needs abroad we are especially emphasizing are a professor for the college at Madura, India, four ordained men for China, the same number for Turkey and for Africa, and three instructors to teach in English for three years in Turkey.

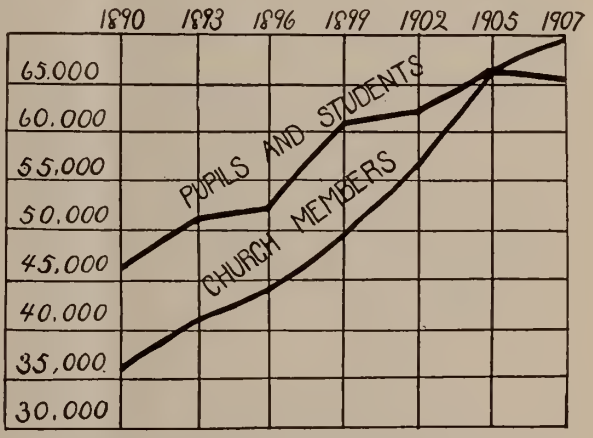
FOREIGN DEPARTMENT

OVERTAKING THE WORK

By Secretary JAMES L. BARTON

FOR the last seventeen years, from 1890 to 1907, the amount of money appropriated by the Prudential Committee for the general work of the Board, not including that part of woman's work supported by the three Woman's Boards, has remained substantially the same each year. This is the money with which native churches are aided, schools of all grades supported, a native ministry trained, Christian literature of all classes prepared, medical work maintained, evangelistic effort of all kinds by both natives and missionaries sustained, and assistance given in the building of churches. This is called "the fund for the general work of the Board." It is what our missionary agencies must have to furnish a base of operations as they are face to face with non-Christian forces. It provides the sinews of war in waging the battle for direct advance of the Kingdom.

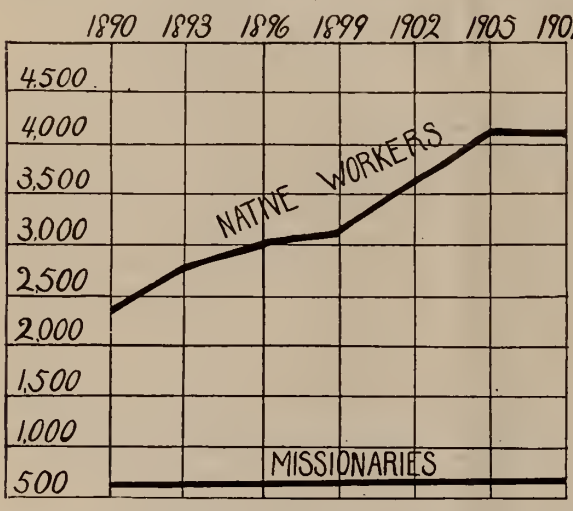
This "fund for the general work of the Board," apart from specifically woman's work, has continued during the seventeen years under consideration, at practically $122,000 a year. The missions have been urged not to open new work nor start enterprises that would necessitate additional appropriations to keep them from failing. A constant check has been held upon expansion in all the missions lest the enlarged schools, newly organized churches, and developed fields should involve more expense than the Prudential Committee have funds to meet. In the face of repeated and most urgent demands of the missions for re-enforcements, the Prudential Committee have persistently adhered to the rule that new missionaries for new work could not be appointed, and that new fields of work could not be opened unless new funds were provided especially for that purpose. The missionaries have co-operated with the officers of the Board in keeping expenses down to the lowest point, so that outlay should not exceed receipts.



Increase in the number of church members and pupils in the American Board missions. It appears that in 1905 the number of church members passed the number of students. The present development of educational work is intensive rather than in the line of extension.

At the same time, this policy of retrenchment by its very thoroughness has proved how idle and futile it is. The work established in the widely scattered fields is a thing of life in which the Holy Spirit has been manifestly exercising his power upon the

hearts of men and in a newly forming Christian society through a living church. No process of repression can keep it from growing. You cannot prevent native Christians from telling their new-found hope and joy to others who have never heard of it, even though it may lead groups of people to seek for preachers. You cannot make children from mission schools stop exhibiting, wherever they go, the advantages they have gained from Christian training, even though it may lead whole villages to demand Christian teachers for their neglected children. You cannot close the mouths of glad patients released from the mission hospital, with a new lease of life and a new song in their hearts, that they sound not the praises of those who have given them their first taste of Christian sympathy and love. You cannot put a limit to the spread of Christian literature beyond which it may not pass to awaken new desires and longings in the sluggish hearts of multitudes dwelling in darkness. In a sentence, "The Word of God cannot be bound." It is living and powerful, penetrating into the regions beyond whether there be money to send preachers, to open Christian schools and erect houses of worship. From its very nature the work of the Board has broadened, and deepened, and enlarged in spite of reductions in appropriations, and in the face of every heartbreaking attempt to keep it within narrow financial bounds.



Comparative increase of the number of American missionaries and the number of native workers in the missions of the American Board. While there has been almost an unappreciable increase in seventeen years in the number of missionaries, the number of native workers has made a large gain.

It is distressing that, owing to the lack of funds for the general work, the number of native workers has made no advance for the last two years.

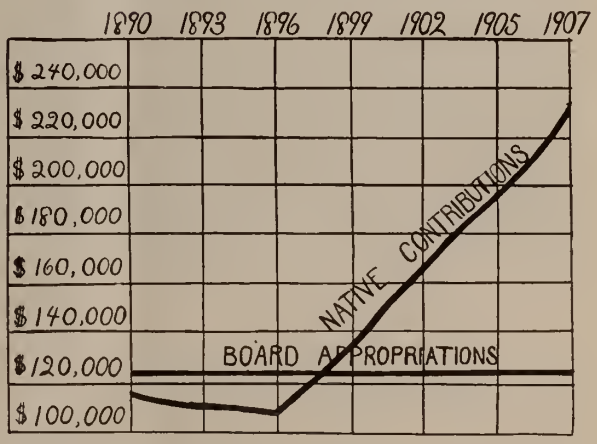
In the seventeen years under consideration, the number of American missionaries has increased from 533 to 571, an addition of thirty-eight only. There was no increase in the number of male missionaries in that period, there being exactly 200 in 1890 and the same number in 1907. But during this time, with no additions to the male missionary force and none to appropriations by the Board for its general work, there was a marked increase of results in the twenty different missions. The tabulated figures are most significant. In 1900 there were only 2,417 native Christian workers such as pastors, preachers, evangelists, and teachers, while last year there were 4,135, or an increase of 1,718, or seventy per cent. In 1890 there were 36,256 church members belonging to 387 churches, while last year there were 68,952 communicants connected with 580 organized churches, or a net gain of over ninety per cent in membership. At the former period, preaching services were regularly conducted at 1,402 different stations, while last year 2,070 places had regular Christian services each Sabbath, an increase of forty-seven per cent. Then there were only 47,319 pupils under Christian instruction connected with all the work of the Board, while now there are 65,152, making a net increase of 17,833. It is worthy of note at this point that

during this same period the grade and character of the mission schools have been greatly improved.

The question at once arises how this marked gain has been secured without an increase in the amount of money expended by the Board. There has been an increase in the funds given by the three Woman's Boards from $166,553 in 1890 to $244,082 last year, a gain of nearly $78,000. At the same time there has been an increase in the amount of funds given for special objects, a part of which has gone into the general evangelistic and educational work. And beyond these sums, what is perhaps the most significant of all, is the noted increase in the sums given by the native Christians themselves for the support of their own Christian and educational work. In 1890 our records show, under "Native Contributions," an entry of $117,494. This represented the amount given for the support of churches, evangelists, and schools connected with the work of the Board. Last year, or in 1907, this same item reached a grand total of $226,271, an increase of $108,777, or nearly ninety-two per cent. We must always bear in mind that in the countries where this native fund was raised the average wage of a working man is less than twenty cents a day, and that the number of those contributing represents a church membership of only 69,000.

Advance in every department of this work has been more marked than in our churches at home. In the seventeen years under review the gifts directly to the American Board treasury by living donors rose from $242,025 to $367,440, an increase of almost exactly fifty per cent, while the increase in the receipts of the three Woman's Boards in the same period has been $77,524, or from $166,553 in 1890 to $244,062 last year, a little less than forty-seven per cent. In the meantime there has been large increase in the cost of living in every one of our mission fields, compelling larger appropriations of funds for the support of the missionaries for the same volume of general work.

This entire number of the *Herald* might be filled with extracts from the letters of missionaries written during the past year setting forth in vivid and compelling terms the facts of whole villages and entire districts of people waiting to hear the message of the gospel, eagerly pleading that a missionary, or at least a native preacher or teacher be sent them, and to whose pleadings no response could be made because there were no funds with which to pay the small item of initial expense. There is not a missionary of this Board who could not relate at length lost opportunities for bringing to the attention, not of individuals alone, but masses of peoples, for the first time, the claims of the gospel of Jesus Christ, opportunities not seized because it would cost a few extra dollars when the missionary had already given beyond prudence from



Receipts for general work. While the appropriations from the Board have remained fixed for this period, the native contributions have made notable advance during the last decade. Only by these gifts of the native peoples has been made possible the increase in the number of native workers.

his own too meager salary to meet other similar cases. There is hardly a missionary of this Board who could not tell you of great swarms of bright-eyed, eager boys and girls in the country where he works, waiting for some one to open to them the Christian school with its inspiration of new hope and enlargement of life, and how for the want often of not more than a score of dollars he, with a breaking heart, has been compelled to shut his eyes and ears, to keep his own Christianity from upbraiding him.

Grand as the results have been during these years in spite of the famines, and plagues, and massacres, and in the face of our own negligence and seeming indifference, there is general unanimity in the declaration that could our gifts for the general work have been increased at the rate of even $10,000 a year, the returns in tabulated results would unquestionably have been many fold larger. The splendid showing above of growth upon the field has been due under God in a large measure to the heroic and self-sacrificing devotion of the missionaries and the native Christians. I fear we at home can claim but the smaller share in it all.

It is gratifying to know that in the history of this Board the call for promising advance has never been more unmistakable than at the present time. The fields have never seemed riper for the harvest. It is a time to undertake great things and to anticipate great results.

FIELD NOTES

A Young Men's Christian Association at Bardezag

(*Western Turkey Field*)

An interesting experiment is proving successful at Bardezag, fifty miles southeast of Constantinople. One year ago a village Young Men's Christian Association was organized under the presidency of Dr. Chambers, the resident missionary. More than one hundred of its members are Gregorians; ten or twelve are Protestants. A reading room has been sustained during the year. The Gregorians and Protestants have separate religious meetings on Sundays, but once in two months hold a union prayer meeting. The expenses of the year, amounting to $200, were met with practically no deficit. The vitality of this undertaking is shown by its success in overcoming vigorous opposition.

The Kennedys Reach Kortcha

(*European Turkey Field*)

Rev. and Mrs. P. B. Kennedy have at last reached Kortcha, and have begun work there as "teachers" of the Albanians. They were unjustly detained at Salonica for four months, but finally secured their treaty rights and were allowed to proceed. The Vali of the Monastir vilayet offered them a guard of *gendarmes* over the mountains. So in a large, closed carriage, with mounted guards on either side and an armed kavass provided by the consul on the seat with the driver, they made the two days' trip successfully, spending the night *en route* in the home of an evangelical family in the town of Ressin. Their host, a man of some means, entertained them well; that is, they had the experience of sleeping on the floor and eating out of one dish in true Oriental fashion.

The climb up and over the snow-covered mountains brought magnificent views, till finally there opened before them the sweep of the Kortcha plain. Christian workers met them outside and escorted them into the city, which has a population of about fifteen thousand, and is a clean, healthful place, with substantial buildings of stone. A girls' school is in operation and a religious service is held in the building. The Kennedys are comfortably settled in a part of the build-

ing, so that it has legal protection as an American residence. Some persecution is being undergone in part from the Greek Orthodox Church. The joy of reaching Kortcha was clouded by finding Mr. Tsilka, who is head of the school and whose wife, it will be remembered, was kidnaped with Miss Stone, imprisoned for connivance with Albanian revolutionists, a charge which the missionaries believe to be entirely groundless. It is more than suspected that some of the evidence on which he was imprisoned was manufactured or so placed as to bear false witness against him. The sympathy and the prayers of the friends of this mission are desired, both for Mr. Tsilka and for the Kennedys as they take up their work in a situation so difficult and delicate.

SCHOLARS IN THE GIRLS' SCHOOL AT TRUK

Truk and the Mortlocks
(Micronesian Field)

Mr. Stimson reports that the natives are yielding to the temptations which surround them, and under the influence of their chiefs are engaging in the corrupting dances which have led astray so many. One of the native chieftains imprisoned a preacher, Selem, who had been outspoken in condemnation of the corruptions prevailing, and had urged the people to discard such vile practices and lead purer lives. The worst feature of this transaction was the fact that the German vice-governor did not interpose to prevent the chief from arresting the preacher; thus he threw the weight of the government on the wrong side.

It had been anticipated that early this year two German women would be sent to Truk who could take the places of the Misses Baldwin in the care of the girls' school. This arrival was greatly desired in view of the fact that the Misses Baldwin have now been ten years in Micronesia without a furlough, five years being the period which is ordinarily deemed quite long enough for service in this equatorial region. But the helpers from Germany have not appeared, and apparently they are not to arrive soon. The Misses Baldwin have therefore determined to remain until such help is provided, and write: "We count it a great privilege to be permitted to remain longer in the Master's service

here, for it is a season of great need and the enemies of the cross are many."

Word has been received concerning the sad condition of affairs on the Mortlock Islands, where the typhoons have swept so many people into the sea, leaving on some of the islands only half the population alive, and destroying the cocoanut and other trees from which they obtained their subsistence. Famine is said to prevail on some of the islands. The boat on which the missionaries have been accustomed to pass through the Truk Lagoon and also through the Mortlocks has been condemned as unseaworthy, and no adequate provision has been made for doing this work. Excellent reports are sent concerning the character and devotion of the two German missionaries on Truk. They are busily at work upon the language, and give promise of being efficient laborers. Mr. Stimson has been engaged in the work of the press, completing a hymn book and other books needed in the school.

Nauru

(*Micronesian Field*)

Mr. and Mrs. Delaporte arrived on Nauru January 24, and were distressed to find that sickness had prevailed to such an extent that no less than 150 of their people had died during their absence. On the day of their arrival there were thirty-five sick in the hospital with typhoid fever or similar diseases. Several of the Europeans were very ill, the doctor of the Phosphate Company among the number. The sanitary conditions of the island are not such as they should be, yet the company is doing everything possible to mitigate the distress.

Mr. Delaporte is grateful for the extreme cordiality shown them on their return and for the good attendance of the people at church. The natives were delighted to get their neatly bound New Testament, of which over 350 copies were sold within three days. Through the sale of the Testaments a book fund is now in hand which they hope to use in revising and enlarging the hymn book. The natives have contributed $375 toward a new church building, and they are hoping to double this sum that they may put up a suitable church edifice. Mr. Delaporte says: —

"In beautiful contrast to the sad physical conditions which prevail on Nauru is its spiritual state. We found more real life in the church than we had dared to hope for. With the exception of a small number of minor breaches of discipline and one or two cases of entire backsliding we found the people, who for the first time since their conversion had been left without a white missionary, clinging to their faith. Our young people are as wide-awake as ever. We have reorganized our Sabbath school, which is quite an important factor in our work. The writer takes charge of the senior class, while Mrs. Delaporte teaches the junior classes. Nearly two hundred people attend these classes."

Ocean Island

(*Micronesian Field*)

It will be remembered that on their return to Micronesia Mr. and Mrs. Channon were expecting to find a location on Ocean Island (Banaba). Here the Pacific Phosphate Company had promised to welcome and aid our missionaries should they come to that island. Mr. Channon now reports that they arrived there the third week in January, and were heartily welcomed both by the natives and the members of the Phosphate Company. Mr. Channon was at once installed as chaplain of the white staff, and one white and two Japanese carpenters were assigned to aid him in building his house. He reports that there is a larger rainfall on the island than had been supposed, but as it falls chiefly in December and January it requires much room for storage if the supply is to last through the year. Both Mr. and Mrs. Channon are in good health, and are yet more con-

vinced that Ocean Island is the place at which they should locate to conduct their school for Gilbert Island boys.

Revival at El Paso

(Mexican Field)

Dr. Eaton reports the gratifying story of religious quickening at this border city where home and foreign missions meet. The pastor there had been somewhat disheartened over the slow growth and the hurtful example of nominally Christian Americans, but the Week of Prayer in January brought an unlooked-for blessing. A good attendance with growing interest in the meetings led up to a Sunday when, in response to a general invitation, some twenty persons out of the hundred in attendance expressed their desire to begin the Christian life. Most of them had never heard the gospel until they heard it preached in our church. Later report announces the adding to the church of eleven new members, ten on confession. Attendance is increasing at the services and new inquirers and candidates are appearing. This pastor is described as very far from being a "gusher," his manner showing somewhat of the Indian reserve; so the report is all the more significant.

Vishramji, of Barsi

(Marathi Field)

Barsi is a growing commercial town between Ahmednagar and Sholapur. It is the center of a cotton growing region, and the cotton is brought to it to be cleaned and pressed into bales for shipping. Thirteen or fourteen smokestacks are in sight as one goes along the street. The whole place has an air of bustle and business far different from the ordinary sleepy Indian town. Its population is now 20,000 and appears to be growing rapidly.

Mission work has been carried on at Barsi for many years, but there is little to show in established institutions. Our mission's equipment there consists chiefly of its resident worker, Vishramji Chandkar, a well-educated man who has been superintendent of all the work in that region and of the adjoining district in the Nizam's territory, where we have many Christians. The only church near Barsi is at Dhotre, some six miles away.

The notable fact in the situation is Vishramji's energy and success in getting hold of people of different sorts.

AN OLD VILLAGE CHURCH IN MEXICO

During the last four or five years he has had a growing number of inquirers of high caste under instruction. Three or four of them have been baptized, one a Brahman of superior education and ability and from a family having the hereditary right of priesthood for their caste. A number of these men come almost daily to Vishramji's house for conversation and reading, regardless of the ridicule or opposition of their friends. One of these inquirers has visited the station at Sholapur and has said to Mr. Hazen: "We must have a church in Barsi as soon as a few Christians can be gathered there. We must show them what real Christianity is." These inquirers seem earnest and they

can hardly have any ulterior purpose, as from a worldly point of view they have little to gain and much to lose by intimacy with Christians. The building of a hall for a meeting place in Barsi, which would serve also as a small reading room, might form the rallying point for a church. It seems as though a little money here would accomplish much.

Growing Distress in Van

(Eastern Turkey Field)

In the midst of the political disturbances in Van, in which the revolutionists occasionally get into open conflict with the Turkish soldiers, the distress increases on account of the poverty of the people. Dr. Raynolds's latest report shows that their condition is pitiable in the extreme. A good friend in Dublin, Ireland, has sent Dr. Raynolds nearly nine hundred dollars for the relief of the poor, and a Gregorian official had about three hundred dollars, and this amount was distributed by the joint committee. Dr. Raynolds went with the distributers to see for himself what the real needs were. Over six thousand in Van alone were aided, but nothing was done for the villages. He said: "I do not think we found in any house I entered food enough for two days, and more frequently none at all; while the apology for bedding in most places was only a little heap of rags, 'worn-out rags at that.'" There is great need of help for these suffering people.

Educational Leadership

(South African Field)

Mr. LeRoy reports that the Zulu Mission now controls the educational situation in Natal as it never did before. By raising their standard of admission and enlarging their courses of study the American Board schools have forged ahead. At Jubilee Hall ninety-three students were enrolled last term, overcrowding the accommodations. The government inspector tells the American Board missionaries that they have the educational work in their own hands; it remains with them whether they keep it or not. The great need is for re-enforcement by the coming of an educator who has had a normal school training, who could give his whole time to teaching. It is recognized, of course, that the school work in Natal is exceedingly elementary compared with that in other fields, but truly rapid advance is being made. Boys in the upper classes are only fifteen to eighteen years old, and their parents now want them to go on for several years, though a first-class teacher's certificate has always been the utmost limit of the school's aim. A recent offer to teach typewriting, bookkeeping, etc., if a boy could be found who would bind himself to stay three years for such instruction, so that he might give adequate service in return, brought seventeen candidates who had obtained their parents' consent to stay for the period required. This single fact marks a great change in the ideas of the South African native.

In the Sierra Country

(Mexican Field)

Dr. Eaton made a ten days' trip during February over some of the forest region of the Mexican Mission, and reports it as one of the most rewarding experiences of his almost twenty-six years in the field. He took with him a native preacher and his bride, who are to be located at Ciudad Guerrero in place of Mr. Case. Mr. and Mrs. Grijuva are graduates of our Guadalajara institutions, and are well fitted for their new work. They were given a reception by the church on their arrival, and met the officials and leading people of the place. They made an excellent impression on all they met, and begin their work under happy auspices.

Dr. Eaton went on from there some eighty miles to Madeira, a new town built by the Sierra Madre Land and Lumber Company on the edge of a vast pine forest. The lumber, steam skidder, etc., were equal to those to be seen in the timber country of our United States. Dr. Eaton received a

IN CHIHUAHUA

hearty welcome both in the Mexican part of the town and from the officers and men of the camp who had come from the States. On Sunday evening he preached in the dining room of the company's hotel, and the lumbermen came in from the lobby, where they were smoking and playing cards, to help sing "My country, 'tis of thee"; so he had a congregation of nearly sixty men, whose deep voices gave strength to the familiar hymns. When the auditor of the company invited the missionary to come again, and was reminded that it was rather an expensive journey, he called Dr. Eaton to his office the next day, gave him a pass over the company's railroad, an order on the connecting railroad to Chihuahua for a first-class ticket to be charged to the company's account, canceled the bill for entertainment at the hotel, and in general not only dispensed the finest Western brand of hospitality, but showed a hearty good will toward the work of the Christian missionary. At other places visited on this trip Dr. Eaton found families and individuals who had at some time and in some way been brought into association with the mission work at Chihuahua. Several of these people were influential citizens in their new home, and were able to show kindness and render aid on this tour of inspection.

Two Kumi-ai Pastors

(Japan Field)

The Hyogo conference recently ordained a new pastor at the church in Hyogo, which adjoins Kobe. Mr. Imaoka was graduated from the Tokyo Imperial University two years ago. While at Tokyo he was under the influence of Rev. D. Ebiha, and so came into the Kumi-ai work last autumn. He is the first Japanese university graduate to enter the ministry of any of the Christian denominations in Japan.

The Woman's Evangelistic School at Kobe recently dedicated a new theological hall. The address at the dedicatory service was made by Rev. B. Tsuyumu, pastor at Imabari and one of the deeply spiritual men in the Kumi-ai fellowship. He also had part in some of the other exercises which celebrated the securing of this good-sized, attractive, and cheery hall that meets the need of an efficient and growing school.

NORTH CHINA MISSION

THE GREAT UNION MEETING

Much space has been given of late in the columns of missionary and other publications to accounts of a meeting at Peking on February 12. It was in many ways phenomenal and promises to be of more than passing interest. Miss Mary H. Porter gives this graphic sketch of it, written the same day: —

"A most unique and interesting service was held in our beautiful church

THE CHURCH WHERE IT WAS HELD

today, of which I want to send you some account while it is fresh in my mind. The pastor of the North Church, Mr. Jen, has been much moved with desire to do something to bring the different Christian organizations in the city into closer relations with each other, and took the New Year's season as the time for making the first public effort in this direction. He planned and carried out, with greater success than the most sanguine of his wellwishers hoped, a scheme for a New Year's greeting service, in which Roman Catholic, Greek Catholic, as well as each of the Protestant denominations in Peking and Tung-chou, had part. He went first to those he knew would be in sympathy with him, and having gained the cordial assent of the Protestant friends, visited the Romanists and leaders of the Greek Church, and in a most winsome way presented his plan.

The Program

"He drew up a program and asked if there was anything in it which would be offensive in any way. A few changes were made, and today there gathered the most representative body of Chinese Christians ever brought together in the city. There were probably between seven and eight hundred of them. The exercises were opened by the reading of a few selected passages of Scripture from the Gospels, expressive of the desire of Christ for the unity of the church, and from the Epistles rejoicing in his having broken down the 'wall of partition.' At the close of each passage the congregation was requested to respond Amen. The Greeks had said that they could not unite with others in this, so Pastor Jen requested them to *chant* the Amen after we had said it! It was most impressive. A hymn, sung by Tung-chou students, was followed by the Lord's Prayer by the whole congregation, another hymn, and then each organization represented in turn sent one of its leaders to carry its New Year's greeting written on a red card to the leader. The brief expression of fraternal regard and good wishes for the coming year was read from the platform, by the one appointed by each for that office, and then presented to the pastor, who stood to receive it, as those from the particular organization had done while their spokesman was reading. The audience bowed in recognition of each as he closed, and a copy of each card was given to the leaders to carry to their respective places of worship, to be put in some place of honor for the year. Those for this church had an ornamental frame, a sort of shrine, already prepared for them, and were hung before the audience scattered.

Musical Features

"The Romanists gave a very pleasant greeting and played and sang a duet. But the strikingly beautiful music, which I still seem to hear as I write, was the wonderfully trained voices of the Greek brothers. The rich, deep bass of the men and the high soprano of the boys were both most unlike anything we often hear, and the stately grandeur of the music of the chants was something absolutely new to many of the Chinese listeners. It quite reminded me of some choral cathedral services to which I listened in Europe, and made me long to have our people know more of the power of such an instrument in the religious life of a people. Our own girls sang, better than I ever heard them, a very fitting selection, the 'Pilgrim Chorus' from Tannhauser, and a quartet of foreigners (Americans, that is) gave a very sweet rendering of 'Nearer, My God, to Thee.' This, with a benediction by Mr. Meech, of the London Mission, was the only part that any but Chinese had in the service.

"Cakes and tea were very quietly passed before the last two musical selections; but the refreshments were of the simplest, and seemed, as they were intended to, merely as a suggestion of breaking bread together. Fourteen different organizations were represented. Churches of seven denominations: one Roman and one Greek Catholic, two Presbyterian, one Methodist, three Congregationalist, one Anglican, one London Mission, the Young Men's Christian Association, Mission for Blind, Union Theological College, and Union Medical College.

What Next?

Since I sat down to write Pastor Jen has been in on an errand. I congratulated him on the success of his effort and expressed our great interest in it. He said in reply: 'Who knows to what it may grow? One of the Greek brothers came to me after the service to say, "We ought to have a Christian newspaper in Peking representing us all," and tomorrow Mr. Kao and I are going to see him to consult about it.' The Protestant brethren already have a plan for a newspaper soon to be started. It would be interesting indeed if those who seem so widely separated from us should be found ready to share in it in any way. However that may be, such a movement as this, coming entirely from the native brethren, is most significant. May it be that one of the results of the formation of an independent Chinese church is to be the healing of some of the alienations in the body of Christ and the drawing together of those called by his name?"

MARATHI MISSION

A VISIT TO THE TOWN OF JAMBGAON WITH DR. R. A. HUME

Observing his father's work Rev. R. Ernest Hume writes from Ahmednagar: —

"I had a most interesting trip with my father on one of his regular monthly tours into his district. On the first of every month he goes to some different village; there all the Christian agents, preachers, and teachers come together. The Christian service and the personal conversations with them are a more important part of the occasion than is the payment of the monthly salaries.

"You would be much interested to see the high stone wall climbing the sides of the hill on which Jambgaon is situated and surrounding the town on all sides. In the center is a large, stone fort, the castle of an Indian prince who used to be the sole ruler. The British government has allowed him to continue in part suzerainty, and he receives half of the taxes. The appearance of the place is like that of some old European feudal baron's estate. But the people are so poor! All the young children are absolutely naked. When they become seven or eight years of age they wear a meager loin cloth; for some adult men also this remains the sole garment.

"That schoolhouse and the teacher's house together in a little inclosure were the cleanest spot that I saw in the village. The Christian people, too, are markedly different from their neighbor heathen, so clean and tidy and intelligent and happy. Yet these very people were themselves like the others. The change took place solely through the Christian influences which have been brought to bear upon them, and to which they have responded.

A Life-Saving Station

"That work and that small Christian community seem to be the one lighthouse in dense surrounding darkness, a life-saving station in the midst of people who are going down in hopelessness and moral death. I am sure that the prettiest dress or the handsomest piece of furniture that was ever bought with the same amount of money that has been expended from year to year in the town of Jambgaon for Christian work would not yield one-hundredth part of the satisfaction which belongs to her who has been helping to keep up this work. And as for eternal and abiding results, results obtained from money in silk and wood are not to be compared with results in human lives.

"The monthly meeting of the missionary with the agents is like bringing food to a hungry crowd. Off in the midst of degrading heathendom, how do they manage to keep up their spiritual life and to lift up the sunken people? They have so little to help them — the Bible, a few books, the weekly Christian paper, and once a month this visit from the Christian missionary.

"At the present moment there are a million and a quarter of people in India on famine relief works conducted by the government, beside many receiving philanthropic relief. When hunger is gnawing away at their stomachs you cannot condemn the people because they have not much energy or disposition to think of spiritual things, or because they do things which well-fed and comfortably situated people consider wrong. But their souls do respond to the loving-kindness of their brothers and sisters in America and here in India who are giving money and time and energy to try to help them. The people do want to hear about a poor man who was also an ideal man and a son of God. They do want to believe in and to live toward a wise, righteous, loving Heavenly Father. This missionary work is most rewarding."

NORMAL SCHOOL AT AHMEDNAGAR

A GREAT CHANCE

Changes in the available mission force recently led to the calling of Rev. Alden H. Clark from Vadala to take charge of the Normal School at Ahmednagar, formerly conducted by the Christian

Literature Society and now in the hands of the American Board Mission. The school in its aim and conduct has been a strictly nonsectarian institution, aiding every mission in its language area. Our missionaries purpose to maintain its nonsectarian character, and indeed are endeavoring to arrange with other leading missions to make it a union school, one factor in a much larger plan of union which it is hoped will some day come to pass. Mr. Clark writes thus of his impressions as he takes up his new line of work: —

"This school appeals to me as one of the most strategic opportunities in all Western India for influencing the whole people. I have no doubt at all that in the past it has had a far wider influence than any other agency on mission work. It was designed to meet the demand for teachers of the entire Marathi country, and it has succeeded as well as could be expected. Its 870 graduates are serving in every mission in the language area and even beyond, and form a large majority of the well-trained workers. Any one who knows the position of influence which the teacher can occupy in a village will feel their eyes kindle at the thought of the possibility of training and sending out over a great country twenty or thirty of these men a year.

"But not only are these men to be village teachers. By our system of choosing our theological classes from among the very best of these village teachers it has come about that 103 of our normal graduates are now preachers and forty-two are ordained pastors. What a power for influencing the entire evangelistic work of the country is in the hands of the man who has these future leaders when they are in the formative stage of their character! How tremendous could be the influence of a missionary who was fired with Christian zeal by breathing this zeal into these boys! The opportunity that lies before me sends me to my knees as I have never been sent before. I put this before myself as the great aim of the school, the calling forth of all the possibilities for true Christian character and burning evangelistic zeal that there are in the boys that come to the school. Such a spirit makes good teachers out of the dullest boys, as my district experience has proved again and again. And again and again we have proved that the brightest boys without such a spirit do not even teach well for long, to say nothing of their indirect work of preaching in their village and in every way winning the villagers."

EUROPEAN TURKEY MISSION

A TOUR OVER VOLCANOES

Rev. E. B. Haskell sends from Salonica an account of a recent tour among some of the towns in Northern Macedonia. The situation, which in that region is one of chronic disturbance, was at the time of this visit specially troubled. The revolutionary organizations were actively at work and bloody conflicts were transpiring between Bulgarians and Greeks. Just before Mr. Haskell's arrival at Strumnizta some burning of property and killing of workmen by Bulgarians had brought on reprisals involving the whole region in a reign of violence, and confronting the missionary wherever he turned with frightened towns and excited people. No wonder he writes: "The lurid fires of hell are surging over this Macedonia. Murder and rapine, pillage and burning, are every-day matters." Notwithstanding, Mr. Haskell found some things to encourage him in the line of his errand into the unhappy district: —

"My general impressions gained on this tour were of a more hopeful situation, spiritually, than that of last year. There is a decided reaction in Murteno from worldliness and revolutionary activity to a more earnest religious life. In Monospitovo the reaction is less marked, but it seemed to me to be setting in. The outward circumstances still remain very untoward. There are Bulgarian, Greek, and Turkish bands in the vicinity. The first exist primarily to work against Turkish rule and

secondarily to kill off obnoxious individual Turks and Greeks. The last two exist simply to work against the Bulgarians, to keep Grecoman villages from turning Bulgarian, and to murder individual Bulgarians.

"The situation of the Coleshino friends is peculiarly trying. A Greek band circulates in and about the village, unmolested by the troops quartered there. The village is Grecoman, but the home language of all the inhabitants is Bulgarian. The terrorists demand that the Protestant services be held in Greek, but if they are only a few of the men and none of the women will understand them. By request of the friends I refrained from visiting them, although I had planned to do so.

A Chapel at Last

"In Stromnitza the commodious and sightly new building is a great comfort. The first attempt to build, nearly twenty years ago, was foiled by an Orthodox mob tearing down the partially erected walls. The site was then thrown into litigation by a Greek claiming to be owner and producing false witnesses. A cramped and rickety house was afterwards bought and used. Shortly after the purchase of the present site all building on that side of the city was forbidden because of the erection of a small government powder magazine within 800 meters. This embargo was lifted about two years ago and the present neat chapel erected last year. A schoolroom has been partitioned off from one end of it by windows. By next New Year's there will probably be no debt upon the structure.

"My morning congregation numbered seventy-five and that at the solemn communion and baptismal service in the afternoon ninety-five. In the evening 270 were counted at the magic lantern service.

"At Murteno sixty-five attended the Wednesday evening service, and at Monospitovo nearly two hundred crammed the building at the lantern service Thursday evening. There was close attention as the pictures of Passion Week were shown and spoken upon.

The Governor Makes Peace

"At Radovish the church is outwardly serene and united. But the effect of years of quarreling was shown by a morning congregation of forty-five instead of the previous average of eighty. The Turkish governor, a young philosopher who has read the New Testament through, was the cause of the last reconciliation. He summoned the men of the church (one of whom had entered complaint against others), told them it was a shame for them to quarrel so, quoted to them the verses about loving enemies and about the greatest being servant of all, preached them the gospel about an hour, and enforced it by threats that if they did not take his advice and be reconciled he would take them in hand in a way not so pleasant to themselves. His efforts were more successful than ours sometimes have been, and they became reconciled. The united church now invites back its former preacher, who is at Bansko. We can only hope for the best, with misgivings born of past experience. About two hundred attended the lantern service, including the governor and chief of police."

JAPAN MISSION

ADVANCE IN HYUGA

Rev. C. Burnell Olds, of Miyazaki, writes of some conspicuous gains in the Province of Hyuga, of which Miyazaki has been the principal town: —

"Let me tell you what Mr. Clark, our fellow-worker, has been doing. For nearly a couple of years he has been putting in a vast amount of work and prayer in Miyakonojo, a town in the center of the province which even now outranks Miyazaki in population and will soon outrank her in political and possibly commercial importance. The result is that the dead or dying church has rallied, taken a new lease of life, called a pastor, added some fifty names to its membership of a

SUNDAY SCHOOL SCHOLARS OF MIYAZAKI, JAPAN

bare dozen before, and has launched a church building project, the fruit of which is now seen in the fine new structure nearing completion.

"But all this, especially the building part, has meant the bearing of a tremendous load for some one, since it was a society made up almost entirely of untrained, moneyless young Christians who at this stage have had to have everything done for them. But Mr. Clark's faith in the people and in their future has been so strong that he has been willing to take upon himself the task of raising or advancing the money, relying upon the people to pay back the loan in installments as they should be able. It was no small undertaking for him and it has meant sacrifice. The dedication will doubtless take place next month" [March]

With Young Japan

The Sunday school in Miyazaki had been in a chaotic condition for some time when the Japanese pastor asked Mr. and Mrs. Olds to see what they could do with it. A reorganization was effected and a fresh hold upon the children was secured, so that the new leaders were embarrassed by numbers and were compelled to divide it into two Sunday schools, one for the older and one for the younger children, each following a two years' study course, the older ones taking the Life of Christ.

"We have a teachers' meeting every week and a social once a month in connection with it. We hope to start other Sunday schools in the region round about as soon as we can get to it, and put all the church people who are at all eligible at work. All Hyuga is open. The children come flocking whenever a meeting is arranged for them anywhere. It is the pressing work of the hour that is bound to count for much in the future if the opportunity is wisely seized now.

"I have three regular student Bible classes in Japanese at my house each week, giving them a few minutes of English instruction at the close of each hour as a bait. The interest in the Bible is keen, however."

Music's Charm

Mr. Olds also reports the training of the schoolgirls in music to such an

extent that they were able to give a chamber concert, rendering a Christmas cantata, Biblical and Christian throughout, to which a number of solos, vocal and instrumental, were added, enough to make a varied and interesting program. To this the governor and school principals and others of rank in town were personally invited. The concert was successful beyond expectation and produced a very favorable impression. It was followed by an invitation from the governor to all foreigners to dine at his home.

A new series of evangelistic meetings was planned for the month of March; altogether the outlook throughout the province is very hopeful.

MISSION TO THE PHILIPPINES

THE SIBLEYS REACH DAVAO

Dr. and Mrs. Sibley came safely through their long journey of fifty-five days to the Philippines and their waiting field. They report a delightful voyage, with calls *en route* at Honolulu and Chinese and Japanese ports; they also got glimpses of several ports in the Philippines, before reaching Davao February 24. We have the privilege of reproducing here parts of a letter sent by Dr. Sibley to the association of New York gentlemen who are supporting our medical work in the Philippines: —

"The inter-island boats here are poor and slow, but the scenery passing down between these islands I think to be the best of the whole journey. The islands of Japan are barren and almost useless compared to the Philippines, and this island of Mindanao seems to be the best of all. I have not been here long and have not seen much, but from what I have seen and learned from others the land about the Gulf of Davao ranks among the richest in the world. It is in this gulf that pearl fishing is now becoming so interesting. The water seems to be alive with fish and the land loaded with vegetable and animal life.

"This field and work are quite different from what we expected to find. We are in practically raw and unbroken country. No one around here knows what there is twenty-five miles inland among the mountains. There are no trails, to say nothing about roads here, and the country is impregnable so far as traveling is concerned. It requires much time and energy to do anything. Most of the ready work lies on the shore of the gulf, and there is no way of getting about except by water. Native boats are bad, unfit for traveling either as regards comfort or safety, and anything but a native boat is hard to get. American planters are bringing in a few private launches. We are hoping there will soon be a good mission launch. So far as I can see, Davao is the center of this province, which embraces about one hundred thousand people, and only about one hundred of these are white or American. I think 150 Americans would be an overestimate. The rest are natives, and the most of them nearly wild. I was told by the governor of this province last Monday that there are sixteen really wild tribes in this province.

"This field is a large and needy one, and difficult to work because the people are so scattered and hard to reach. However, I expect that it will prove to be one of the most interesting in the world. I think, too, that once started, large results will come quickly. We are at last here, and both well, rather pleased, and enthusiastic. We will try to be a credit to you and to bring honor to God, but great will be our needs soon. Make up your mind for large things, not immediately, but within a few years. We can say this even though the location, etc., have not yet been determined. If the northern shore presents a larger field than this, all the better; but this field is enough. We can never work the north from here, or *vice versa*. We must have two stations on this island or let some one else have the north shore; unless, indeed, we give up this and go there. It will take several months to be quite sure of the location, but wherever it be, if health be given us there will be large demands and we hope, good results."

THE PHILIPPINES

THE MORNING STAR OF THE OPIUM REFORMATION

Among the wholesome effects of the American rule in the Philippines is its vigorous handling of the opium evil. It is pleasant to have our country credited with initiative and leadership in dealing with this curse of the East. In March, 1905, our Congress passed an act for greatly restricting and regulating the sale and use of the drug. On March 1 of this year the full prohibitive force of the act went into effect in the following terms: —

"It shall be unlawful for any person in the Philippine Islands to inhale, smoke, chew, swallow, inject, or otherwise use or permit to be used in or on his body any opium except for medicinal purposes," and the "possession of any opium pipe, instrument, apparatus, or paraphernalia for using or smoking opium, or any hypodermic syringe for using cocaine, alpha or beta cocaine, or any derivative or preparation of such drugs," is forbidden; and "it shall be unlawful for any person to hold or to have in his possession or under his control or subject to his disposition any opium, cocaine, alpha or beta cocaine, or any derivative preparation of such drugs or substances."

Rev. Dr. Hampden du Bose, in the *North China Herald* of March 6, says of it: "American prohibition in the Philippines is the morning star of the opium reformation, rising on the 1st of March, and the setting sun of this historic month is probably destined to see every opium den swept from off the Pacific shore."

KOREA

TESTIMONY OF AN EXPERT

Few men are so well qualified for observing situations and opportunities on a foreign mission field as Dr. Harlan P. Beach, of Yale University. His own experience of several years as a missionary in China and his expert acquaintance with missionary problems and agencies in other parts of the world give special value to his observations. Of Korea, which he has recently visited, he says: —

"When it comes to eagerness for Christian learning Koreans again appear in the van, eclipsing, apparently, the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all, and it is the only way in which the small force can begin to overtake their work. If you ask the missionaries how they keep out of the grave or insane asylum with all this pressure they will give you replies of which this is a specimen: 'We don't keep out of either, as the death rate and invalid list is exceedingly serious. Yet remember that we do not have to look up work as you do in America; we do not have to get in the shafts and pull along a lazy membership, but they pull and inspire us; success is a perpetual tonic; and God is manifestly with us, and we know that he is in us also.'"

OCEANIA

FIJI FORTY YEARS AFTER

In the mountain region of Fiji, overlooking the river Rewa, is a height known as Baker's Hill, where over forty years ago Thomas Baker, a Christian missionary, had a station from which he looked down on large native villages bordering the bank of the river. There he met his death at the hands of the cannibal people. "For forty years," says Rev. J. W. Burton, of the Australasian Methodist Mission, "'Baker's Hill' has stood in Fiji as a witness to the barbarity of heathenism and the courageous gentleness of the gospel. That hill is a landmark between the past and the

present. It separates Old Fiji from the New. For years it remained only a jungle. Once again the hill has been cleared and once more a Mission House stands on the old site. Another missionary, belonging to another generation, looks upon the wide, shining water. But it is New Fiji which he sees. New scenes and faces are reflected in the ripple-broken expanse.

"Old Fiji, with its cannibalism and bloodshed, is gone — forever. The *lali* (wooden drum) which sounded aforetime for the shameful feast, now calls forth the hour of morning and evening prayer. The frenzied shouts of tribal war no longer cleave the stillness of the early night, but on the dying breezes the strains of Christian hymns float musically. Great Pan is dead; the Babe of Bethlehem breathes. Could Thomas Baker have foreseen these things he would have died the more joyfully.

"Today across the river a large sugar mill stands, representing an industry which produces some 50,000 tons of sugar annually and gives employment to 3,000 people. By day the tall, dull red chimney stacks cast four changeful shadows athwart the water, and by night a score of electric lights shoot gleams of bluish white through the darkness. The shrill whistle, morning, noon, and night, follows hard upon the heels of the discordant bell and summons the 'labor' to the dirty, wheezing, groaning mill or to the warm, wet cane fields. The river is alive with fretful, panting steam launches, tugging and straining impatiently at sluggish, ungainly cane punts. Ever and anon screeching whistles, or tooting horns, or screaming sirens hideously and braggartly declare that the New Fiji has been born. Nervous, epileptic motor boats in convulsive paroxysms of 'pop-a-pop' dart from wharf to wharf. Heavily laden banana punts passively yield to the slothful tide and seek the great ocean liners in the distant harbor. Wide fields of varying green have supplanted the forest and swamp, and testify that the egregious white man has come and brought with him new life and busy brain."

CHINA

THE DOOR OF HOPE

The following account under the above title of a most humane and very Christian undertaking is from the columns of the *North China Herald:* —

"This institution, which undertakes rescue work among Chinese girls and children, has just issued its seventh annual report. The nature of the work carried on by the Door of Hope is already generally known to the public, but its growth and increasing needs and opportunities may be a surprise to readers of the last report.

"There are now seven foreign ladies engaged in the work in Shanghai and one in charge of a branch home, recently opened in Soochow. The Shanghai work includes, besides the Receiving Home in Foochow Road, four separate homes — two First Year Homes, an Industrial Home, where the inmates support themselves after leaving the First Year Homes, and a Children's Home. The total number cared for during 1907 was 242. The Receiving Home cared for 291 women and children during the year; the cases received there, after being settled privately or at the mixed court, are sent to the other homes, to the Slave Refuge, the Native Refuge, or returned to their own relatives.

"Out of 150 girls who have left after being in the Door of Hope a year or more, only four have returned to the life from which they had been rescued. Many of them have been married into good homes, a large number of the younger ones have been sent to other schools for a more thorough education, some are now useful helpers in the Door of Hope and other Christian institutions, and others have been returned to their own families, where they are now living respectable lives."

The Duty of a Christian Nation

What, then, is our duty as citizens of Christian nations who desire to see the light of the gospel illumine the world? Governments no longer send out missions, as the Spaniards and Portuguese did, with the best intentions, but with a wisdom less good than their intentions. Governments do not attempt to force the non-Christian races into the Christian fold. We do far better in leaving these things to the private action of societies. But we have duties beyond that of merely subscribing to these societies. The force of public opinion ought to support governments in keeping a strict watch upon all those who try to exploit the native, either by getting hold of his land or by trading with him. It ought to insist on the absolute prohibition of the sale of drink to natives. It ought to secure full justice for the native when he brings complaints against those who try to injure him by force or fraud. It ought to punish severely those who abuse the power of a superior race, and, above all, those who demoralize it by the sale of liquor, or who, as sometimes happens, behave ill to native women. It ought to be our aim to compel those who go forth from among us to non-Christian races to set a better example of conduct, worthy of civilized men, than many have done. The time in which we live is a critical time, not only critical for ourselves, but critical for the relations of the advanced to the semi-civilized peoples. In another fifty years that which we have called civilization will have overspread the whole world and destroyed the native organizations and the customs of the backward peoples. With their old beliefs, the moral sanctions which some of those beliefs imposed upon them will also vanish. It is therefore all the more important and the more urgent to replace those sanctions by others more worthy and stronger, and to do this as quickly as we can.

Let us, since we cannot help breaking up their old habits of life, often no doubt shocking, and extinguishing their old ideas, try at least to give them better habits and ideas, and teach Christianity by example as well as by precept. We need a revival of the true spirit of the gospel among ourselves in order to fulfill our Christian obligations to those who are passing beneath our control or influence. If they come beneath our influence, every Christian must feel that they are, under God, in our keeping, and that it is more than ever our duty to lead them into the true light.

From a speech of the British Ambassador, Hon. James Bryce, at the Laymen's Conference of the Methodist Episcopal Church South at Chattanooga.

The Chinese Minister's Tribute

The mere mentioning of this subject — "The Awakening of China" — is sufficient to make my countrymen thrill with pleasure and flush with pride. China, the country which made the dying missionary, the famous Xavier (*sic*), exclaim, in 1552, "O rock, rock, when wilt thou open?" is at last, indeed, opened, and changes are taking place in that hoary empire which bid fair to constitute the miracle of the twentieth century.

There are many forces, some of which have been working quietly, but none the less effectively, for years, to which this awakening may be ascribed, but want of time does not permit me to mention more than a few nor to dwell on them at great length.

First and foremost is the spread of education, and by that I mean the diffusion of general knowledge — knowledge of men and of affairs of the world.

Nor must I omit to mention the services of the missionary body, particularly the American branch of it, whose indefatigable efforts in the establishment of educational institutions

and in the diffusion of literature of general knowledge formed part of the leaven which has leavened the whole empire of China.

From an address by Wu Ting Fang, minister of China to the United States, before the Civic Forum at Carnegie Hall, New York, Gen. Stewart L. Woodford presiding.

The Unholy Holi

One of the great Hindu festivals has just taken place. It is the annual spring festival, observed over most of India. It is called the "Holi," but is a most unholy occasion, for during the six or seven days it lasts all the forces of evil are let loose. On the first day people who show themselves in the streets are pelted with mud and colored powder, as well as with the vilest kind of abuse. Bands of men and boys go about the streets singing vile songs. At night a bonfire is made, and the rabble dance about it in wild pandemonium. For four days it is more quiet, but on the fifth day, known as "Color Fifth," red and green liquids are thrown over everybody who appears in the streets by men and boys armed with "squirt guns." It is said that there has been a vast improvement in recent years as to the way this festival is observed, since educated and respectable Hindus, by remaining at home, throw their influence against, if they do not work actively to suppress it. Probably the better portion of the people are heartily sick of its vileness.

From letter of Rev. and Mrs. William Hazen, of Sholapur, in the Marathi Mission.

A Dream

This dream world is a world of little people, who live in little houses and walk through little streets and ride in little cars and sometimes wear scandalously little clothes. But they live amongst noble mountains and beside the unending sea, looking out over whose broad expanse they think, like it, to encompass the world and to do great things. So they have gathered from East and West and North and South things great and small that have impressed them, and having mixed them well, have daubed the mixture on to an Oriental background to form scenes grotesque and curious, but withal artistic.

For cradles in this land, old Mother Earth provides the rockers, but chooses her own time to set them going, when "on a sudden" all the land will quake as if we were all being roughly put to sleep in some great giant's arms, from which we gladly would escape if we knew how. Perhaps 'tis only one of the games of the country.

On rainy days, for it does *sometimes* rain, the little people turn into Robinson Crusoes and go about the streets with calm and quiet tread, shedding the rain from their peaked hats above, and perched high up on stilts out of the mud below.

All through the lanes and byways goes an oily smell, as if the sea had turned loose all its fish upon the land. At every little corner is a cake shop that presents all kinds and shapes of tempting or untempting sweets. Around each turn is a grand temple or a little shrine, where the little people offer up their little offerings and little prayers before a little god. The houses are all hid behind high fences, but through the splendid gates peep charming gardens gay with flowers and foliage.

The streets are full of children, cheery-faced, tangled up with older folk, and sober, staid old horses being pulled to work, or noisy workmen using up their energy on some peculiar song while they attempt to pull or push a load uphill. From every mouth come unfamiliar sounds, and everywhere are hieroglyphics adorning flapping curtains, that take the place of shop doors, or put up on unintelligible signs to direct a lonely traveler where to go.

Surely the land is all bewitched, for 'tis a mixture of such grace and grotesqueness, beauty and ugliness, piety and unrestrained pleasure, daintiness and immodesty, courtesy and curiosity as one could never imagine.

But once when I woke up, and thought about this land, I thought the people were not different from others I had known. And once when I had wished to be in my own land again, my heart began to yearn for these little people, for I saw that they were struggling to solve a great problem; that they were throbbing under the pulse of a new life, which found it difficult to force its current in to purify the old; that there were noble souls among them pouring out their hearts' blood for the people that they might be helped safely through the crisis time.

Then I grew wide awake. I saw the old traditions clinging to the people. I saw the women thrilling with the sense of a free life that is not theirs. I saw some among them throwing aside the cloak of custom with dauntless courage, even refusing with brave self-denial the thought of "home," and sacrificing themselves to elevate the nation's womanhood.

Then I was ashamed that I had hesitated to help them in their struggles, these sisters of mine in the great sisterhood, and when I fell asleep again to watch the little people in the great playtime of all the year, and to dream of teapots and calling cards and gay costumes galore, it was to sleep and to dream and to wake with an earnest vow upon my lips and a deepened purpose in my heart.

An article by Miss Julia C. Hocking, of Kobe, Japan, in "Mission News."

From the Statesman's Standpoint

I know a great many people opposed to foreign missions, in fact who religiously, if you can use the word, refuse to contribute to them. I confess that there was a time when I was enjoying a smug provincialism and had some of these feelings, but these left me when I went to the Orient. I never realized the immense importance of foreign missions until that time.

We have got to wake this country up to the fact that there are other people in the world besides us, people who have been thrust upon us and who need our time, money, and help. Christianity and the spread of Christianity are the only basis for a universal hope. I am here not to speak of missions from a religious standpoint, as the other speakers tonight have done, but to discuss the subject from a political standpoint. You cannot study the nations without realizing that Christianity is the hope of modern civilization, for Christianity is the true democracy.

I will turn to the beginning of foreign missions in the Philippines, when in 1565 five Augustine friars went there, and as a consequence the only Christian population in the whole Orient today are the 7,000,000 in the Christian provinces of the archipelago of the Philippines.

Because they are Christians they are a fit people to make a self-governing people in one or two or three generations. None can deny the wonderful steps toward civilization that those five friars took into the islands. It is my firm conviction that our nation is just as much charged with the business of caring for these people that have been thrown upon us as the rich are with caring for the poor. It may be said that there is nothing of this spirit of altruism in the Constitution; at least, there is nothing against it. . . .

Now it has been charged that the Boxer outbreak was directed against the missionaries. That is not true. It is true that the missionaries were attacked, but they were attacked because they were the furthest advanced within the country, and they were attacked, not because they were missionaries, but because they were those going ahead of that Western civilization which the Chinese hated. The Chinese felt that the foreigners were walking around to divide up the Middle Kingdom. Each one of the nations to them was waiting for a piece of the pork. And I am not prepared to state that the Chinese were not right.

From a speech by Secretary Taft before the Laymen's Missionary Movement at Carnegie Hall, New York.

In Korea with Marquis Ito. By Prof. George Trumbull Ladd, D.D., LL.D. New York: Charles Scribner's Sons. Pp. 477. Price, $2.50.

The burden of this volume is political rather than Christian or missionary, and much that ought to be said in comment upon it has no proper place in a missionary magazine. But there is a thread of criticism, hostile in the main to missionaries in Korea, their attitude in certain matters, the results of their labors, and the characters of their converts, running through the volume which must not pass unnoticed, and which assuredly finds a proper place in the pages of the *Herald*. Something also should be said, in justice alike to Professor Ladd and the Korean people, of the most unfortunate conditions and circumstances, so far as reaching facts were concerned, in which he placed himself, in order that friends of missions, and of Korea as well, who read his work may not be misled, as the author of it manifestly has been.

Without knowledge of the Korean tongue, a prime essential to the successful study of the race, with no previous knowledge of the people beyond what he admits had been very slight and casual reading—which he naively claims was an advantage rather than a deprivation—Professor Ladd entered Korea March 26, 1907, and left that country May 29, of the same year. He arrived at a time when the entire nation was, as it still remains, in a fury of hatred against Japan because of the determined effort of the latter to secure control of its weaker neighbor and to extinguish its independent national existence, and this in the face of earlier pledges made by Japan guaranteeing Korean independence. Professor Ladd entered the Peninsula Kingdom in company with Marquis Ito, the Japanese statesman upon whom had been placed the burden of this iniquitous scheme in its detail and development, nominally as his guest and friend, privately as his paid assistant. This relationship became known at once, and, as appears in his volume and might have been expected, to a large extent barred his path to any friendship or influence with the Koreans. Having thus hedged up his own way, the author devoted two months to the accumulation of facts, genuine or imaginary, and to opinions collected in a Japanese atmosphere, upon which this volume, dealing with matters of the utmost importance, is based.

The special work which Marquis Ito sought to accomplish through Professor Ladd in Korea, the mission to which the latter was sent, had to do with the missionary body and the native Christian converts, and may be best stated or indicated by quotation of a sentence from the volume under review. He says: "Especially did it seem to me desirable that the spiritual forces wielded by the missionaries should co-operate for the good of Korea with the political forces wielded by the resident general." By this last named is indicated the Japanese viceroy or commander in chief, Marquis Ito. That to a large extent he failed in accomplishing such a result is not surprising, nor to be regretted. That he did fail to a great measure is evident from the fact that nearly the entire burden of his criticisms against missionaries, their work and their converts, as found upon many pages of his volume, rests upon the fact that the missionaries declined to use their influence to further the ambitious schemes of Japan, while many of the converts were not unlikely found among their compatriots who were in organized hostility to Japanese domination in Korea. It would be strange indeed, and not wholly creditable to Korean patriotism, were such not the case.

That the author of this volume sought, from the best of motives, to accomplish that which he believed would be of the highest advantage to Korea is not questioned. Had he better understood the Korean character, its intense love of independence and self-government, however bad that government may be, possibly he would have declined the undertaking to which he was invited by Marquis Ito. And

assuredly, in view of the quality of Korean character just mentioned, no worse disaster could have befallen the cause of missions in Korea than the success of the effort made to bring that work into co-operation with the political forces wielded by Marquis Ito.

CHESTER HOLCOMBE.

THE CHRONICLE

DEPARTURES

April 25. From Boston, Rev. Giles G. Brown, returning to the Ceylon Mission.

May 5. From Boston, Mrs. Bertha D. Stover, returning to the West Africa Mission, and Miss Helen H. Stover, to join the same mission.

May 9. From San Francisco, Miss Charlotte P. Halsey, returning to the Western Turkey Mission, via Japan.

ARRIVALS IN THIS COUNTRY

April 21. At New York, Rev. William W. Wallace, of the Madura Mission.

May 8. At New York, Rev. Morton D. Dunning and family.

ARRIVALS ABROAD

January 24. At Nauru, Rev. and Mrs. P. A. Delaporte.

January 26. At Ocean Island, Rev. and Mrs. I. M. Channon.

March 29. At Kobe, Japan, the Misses M. E. and G. H. Stowe.

BIRTH

April 10. At Mardin, Eastern Turkey, to Rev. and Mrs. Richard S. M. Emrich, a son.

∴

The Dunnings, who came home the "long way round" by Suez, report comfortable voyages and arrival in good case. They are at present visiting in the home of *The Congregationalist's* editor; but when Mr. Dunning returns to Japan next month his family is to be located at Ripley Terrace, Newton Center, Mass.

∴

An important person in the American Board circle is the one who can add to the title of Corporate Member, "and printer of the *Missionary Herald.*" It was a pleasure to join the company that flocked to Concord, Mass., on the afternoon of May 6 to extend congratulations and good wishes to Mr. and Mrs. Thomas Todd on their golden wedding day.

∴

The older missionaries of the Board, as well as those of a younger generation, will be glad to see the likeness of Mr. Calvin N. Chapin, who for over fifty-three years has been connected with the American Board as Secretaries' Clerk. He came to the Board in 1854, when its Rooms were in Pemberton Square, and while Secretary Rufus Anderson and Dr. A. C. Thompson were absent on the famous Deputation to

MR. C. N. CHAPIN

India. On account of age and infirmities Mr. Chapin has now retired from the position in which he has labored most faithfully, winning during the half century of his service the full confidence and warm personal regard of all who have been associated with him. An honored deacon for nearly two-score and ten years in the large suburban church of Melrose, Mass., he has won the esteem and gratitude of all who know him. In all the offices he has filled he has "purchased for himself a good degree and great boldness in the faith." The best wishes of a host of friends follow him in his retirement.

∴

Pres. C. F. Thwing, of Cleveland, returns from his tour of mission fields with in-

creased enthusiasm for their work and with enlarged equipment for missionary addresses. We are glad to see that he is to make the closing address at the annual meeting of the Congregational Association of Ohio, May 21, his subject being, "Some Impressions of World-wide Christianity." A recent article from his pen in the New York *Evening Post* discusses the development of the educational work of missions, affirming that it marks the passing from a formal to a more vital contribution of Christianity to the non-Christian nations.

∴

Dr. Frank Van Allen recently gave a series of lectures to the students of the American Medical Missionary College at Battle Creek on "Tropical Diseases." Twenty-five missionaries, guests at the Battle Creek Sanitarium, together with local pastors and their wives, after an informal and enjoyable supper, listened to addresses by Dr. Alexander Sutherland, foreign secretary of the Methodist Episcopal Church in Canada, Mrs. McCandliss, of China, and Dr. Kellogg, of the institution.

∴

After much thought and conference Mr. Bunker has deemed it advisable to resign from the Beira field, the strain of whose complications necessitated his return to this country. His hope is that a new man, starting afresh, may make quicker headway with the Portuguese officials on the ground. It hardly need be said that Mr. Bunker has lost none of his devotion to the Beira Mission, to whose interests he is still giving time in this country. As has also been noted in the *Herald*, there is no purpose to withdraw from Beira; rather to press in patiently but determinedly. In view of Mr. Bunker's resignation, the North Church of New Bedford, which has maintained him as its foreign missionary, has adopted a minute approving his course, highly appreciating his missionary labor and expressing the warm attachment which the church feels for both Mr. and Mrs. Bunker as the result of this personal relationship.

∴

An unfortunate mistake in receiving the information prevented earlier notice in the *Herald* of the death of Rev. William Henry Atkinson at Soquel, Cal., December 27, 1907. Mr. Atkinson was born in Bradford, Yorkshire, England, May 29, 1838. On coming to this country he united with the church in Bloomington, Ill., November, 1858; was graduated from Illinois College 1864 and Chicago Seminary 1867. He was ordained, with four other foreign missionaries, in April, 1867, embarked from Boston for Bombay in August of that year, and after nine years of service as a medical missionary in India returned to the United States in 1876. His ministerial life since then has been spent in home missionary work. He leaves a wife and four children, one of them, Dr. Henry H. Atkinson, a missionary of the American Board in Harpoot, Eastern Turkey.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Eastport, Cong. ch.	10 00	
Orland, H. T. and S. E. Buck,	30 00	
Pittston, Cong. ch.	5 00	—45 00

New Hampshire

Bristol, Cong. ch.	4 40	
Candia, Cong. ch.	4 60	
Chester, Cong. ch.	10 18	
Claremont, Cong. ch.	31 74	
Franconia, Cong. ch., for Station Plan,	30 00	
Franklin, Cong. ch.	50 45	
Goffstown, Cong. ch.	1 00	
Laconia, Cong. ch.	120 98	
Lisbon, Cong. ch.	10 27	
Tilton, Cong. ch.	62 52	—326 14

Vermont

Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals,	600 00	
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	8 00	
Hartford, Cong. ch., toward support Dr. and Mrs. H. N. Kinnear,	24 00	
Morrisville, 1st Cong. ch.	20 70	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	1 00	
Waterbury, Cong. ch.	9 17	
West Brattleboro, Cong. ch.	12 28	
Whiting, Cong. ch.	7 00	—682 15

Massachusetts

Ashburnham, 1st Cong. ch., income C. M. Proctor Fund,	4 00	
Ashland, Cong. ch.	7 50	
Auburndale, Cong. ch.	150 00	
Ballardvale, Union Cong. ch.	47 71	
Beachmont, Trin. Cong. ch.	4 00	
Berlin, Mrs. W. S. Eager,	10 00	
Boston, Old South Cong. ch., 195; Village ch. (Dorchester), 65.75; 2d ch. (Dorchester), 48.25; Mt. Vernon Cong. ch., 25; Immanuel-Walnut-av. Cong. ch. (Roxbury), 10; Mrs. W. L. Putnam, toward support Mrs. R. E. Hume, 200,	544 00	
Brookfield, Ella Gibson,	1 00	
Cambridge, Prospect-st. Cong. ch., to const. Irving W. Cotton, H. M., and 7 being for work in China, 145.71; Pilgrim Cong. ch., 61.35,	207 06	
East Taunton, Cong. ch.	6 82	
Fall River, Central Cong. ch., 46.75; Friend, 1,	47 75	
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	150 00	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	35 00	

Greenwood, Union ch. 21 00
Groton, Union Cong. ch. 83 04
Harvard, Cong. ch. 4 00
Haverhill, West Cong. ch. 4 54
Holyoke, 2d Cong. ch. 200 00
Hyde Park, 1st Cong. ch. 87 55
Leominster, F. A. Whitney, 15 00
Lowell, High-st. Cong ch., 151; Pawtucket Cong. ch., 23.84, 174 84
Lynn, North Cong. ch. 32 70
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 30 63
Medfield, Cong. ch. 8 00
Milton, 1st Cong. ch. 17 07
Northampton, M. C. 20 00
Salem, Crombie-st. Cong. ch. 40 00
Somerville, Winter Hill Cong. ch. 42 50
South Hadley, Cong. ch. 24 00
South Sudbury, Memorial Cong. ch. 11 14
South Weymouth, Old South Cong. ch. 6 00
Springfield, Hope Cong. ch., toward support Dr. W. O. Ballantine, 309.90; 1st ch. of Christ, toward support Dr. C. D. Ussher, 100; Carrie L. King, for Sholapur, 30, 439 90
Taunton, Union Cong. ch. 21 21
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 143 95
Westfield, 2d Cong. ch. 23 00
West Hawley, 2d Cong. ch. 2 38
Westminster, 1st Cong. ch. 7 23
Worcester, Piedmont Cong. ch., of which 67 toward support Dr. J. B. McCord, 84; Friend, 4, 88 00
——, Philo, 5 00—2,767 52

Legacies.—Boston, Mary W. Robinson, by Samuel N. Ufford, Ex'r, 131 02
Fitchburg, Harriet T. Burnap, by Samuel W. Miller, Adm'r, 1,000 00
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Springfield, Rev. L. Smith Hobart, by Henry H. Bosworth, Adm'r, 1,000; Harrison Cowl, by Harrison P. Wallis and Susan E. Cowl, Ex'rs, 500, 1,500 00—2,634 02

5,401 54

Rhode Island

East Providence, United Cong. ch. 18 10
Pawtucket, Cash, 25 00——43 10

Young People's Societies

Maine.—Belfast, 1st Y. P. S. C. E., for Aruppukottai, 5 00
New Hampshire.—Bath, Y. P. S. C. E., for Shao-wu, 10 00
Massachusetts.—Beverly, Dane-st. Y. P. S. C. E., for Pang-Chuang, 30; Boston, Park-st. do., 5; Charlemont, 1st do., for Harpoot, 7.50; Clinton, Conference of Ger. Y. P. S. C. E., 4; Malden, 1st Y. P. S. C. E., for Foochow, 4; Melrose, do., for Mt. Silinda, 10; Quincy, Atlantic Mission Study class, for Ing-hok, 7.50; Somerville, Franklin-st. Y. P. S. C. E., for Sholapur, 30, 98 00
Rhode Island.—Chepachet, Y. P. S. C. E., 3.03; Riverside, do., 1, 4 03

117 03

Sunday Schools

Maine.—Calais, 1st Cong. Sab. sch., for Micronesia, 8; Portland, State-st. do., for work of Rev. R. A. Hume, 101; Standish, Cong. Sab. sch., 3.80, 112 80
New Hampshire.—Concord, 1st Cong. Sab. sch., for Aruppukottai, 48 73
Vermont.—Enosburg, Cong. Sab. sch., 3; Montpelier, Bethany do., toward support Rev. J. X. Miller, 22.46, 25 46
Massachusetts.—Mansfield Center, 1st Cong. Sab. sch., 3; Melrose, Ortho. Cong. Sab. sch., 25, and Jun. Dept., do., 12.16, of which 30 is for Ing-hok, 37.16; Springfield, Faith Cong. Sab. sch., 4.92, 45 08

232 07

MIDDLE DISTRICT

Connecticut

Bristol, 1st Cong. ch. 100 00
Durham, Cong. ch. 24 00
East Windsor, 1st Cong. ch., for native preacher, Turkey, 106 00
Farmington, 1st Cong. ch., Mrs. A. D. Vorce, toward support Rev. C. E. Ewing, 5 00
Hartford, 1st Cong. ch. 177 31
Killingworth, Cong. ch. 4 27
Middlefield, Cong. ch. 7 92
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 140 77
Milford, 1st Cong. ch. 4 89
Naugatuck, Cong. ch. 100 00
New Britain, South Cong. ch., Friend, 1 75
New Haven, Plymouth Cong. ch., of which 10 from Miss S. L. Stone, 29.85; Dwight-pl. Cong. ch., Robert Crane, toward support Rev. W. S. Ament, 20, 49 85
New London, Mrs. J. N. Harris, 2,000 00
Norwich, Mrs. G. D. Coit, 25 00
Old Saybrook, Cong. ch. 5 13
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 52 25
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 16 00
Thomaston, Cong. ch., 47.58; Mission Chapel, 2, 49 58
Waterbury, 2d Cong. ch. 754 90
Wolcott, Cong. ch. 8 00—3,632 62

Legacies.—Norwalk, Wm. J. Craw, add'l, 500 00
Stratford, Cornelia I. Curtis, by Elizabeth W. Stagg, Ex'x, 300 00——800 00

4,432 62

New York

Angola, Miss A. H. Ames, 5 00
Bridgewater, Cong. ch. 20 00
Brooklyn, Park Cong. ch. 20 00
Camden, 1st Cong. ch. 29 39
East Bloomfield, Mrs. E. S. Goodwin, 30 00
East Rockaway, Cong. ch. 5 00
Groton City, Cong. ch. 4 00
Jamestown, F. M. 25 00
Lysander, Cong. ch. 21 86
Morristown, 1st Cong. ch. 11 26
New York, Geo. G. Brown, 100 00
Niagara Falls, 1st Cong. ch. 20 00
Pulaski, Cong. ch. 30 15
Willsboro, Cong. ch. 1 00——322 66

Legacies.—Clifton Springs, Henry L. Chase, by Dr. C. C. Thayer, Ex'r, 1,919 28
New York, Mrs. Almira P. Smith, 1,000 00—2,919 28

3,241 94

New Jersey

Bound Brook, Cong. ch. 45 36
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 71 87
Iona, I. and J. L. Leonard, 2 00
Vineland, Cong. ch. 3 14——122 37

Pennsylvania

Le Raysville, Cong. ch. 5 00
Riggs, Mrs. S. B. Wittig, 2 00——7 00

Ohio

Marysville, Cong. ch. 16 00
Oberlin, 1st Cong. ch., 49.34; Mrs. L. G. B. Hills, 5, 54 34
Painesville, 1st Cong. ch. 15 30
Strongsville, 1st Cong. ch. 15 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 143.75; Birmingham, Cong. ch., 3, 146 75——247 39

Legacies.—Salem, David A. Allen, by M. L. Young, Ex'r, 969 50
Toledo, Laura A. Parmelee, add'l, 350 00—1,319 50

1,566 89

Maryland

Baltimore, Associate Cong. ch. 61 72
Mt. Washington, W. G. Nichols, for Shao-wu, 70 00——131 72

North Carolina

——, Two friends, 12 50

Florida

Melbourne, Cong. ch.	17 59	
Ormond, Union Cong. ch.	30 00	
Winter Park, Cong. ch.	14 70	62 29

Young People's Societies

CONNECTICUT.—Bridgeport, Mary Barnes Miss. Soc., 7.10; Hartford, Farmington-av. Y. P. S. C. E., for Ing-hok, 15,	22 10
NEW JERSEY.—Upper Montclair, Y. P. S. C. E., for Pang-Chuang,	35 00
OHIO.—Ravenna, Y. P. S. C. E., for Sholapur,	3 00
	60 10

Sunday Schools

CONNECTICUT.—Wethersfield, Cong. Sab. sch., of which 10 for Micronesia,	27 50
NEW YORK.—Flushing, Cong. Sab. sch., for Broosa,	25 28
NEW JERSEY.—Newark, 1st Cong. Sab. sch., for Shao-wu, 30; Vineland, do., 1.44,	31 44
PENNSYLVANIA.—McKeesport, 1st Cong. ch., of which 20 for native preacher, Madura, 35; Sugargrove, Farmington Cong. Sab. sch., 5,	40 00
	124 22

INTERIOR DISTRICT

Tennessee

Memphis, Friend, 5 00

Texas

Fort Worth, 1st Cong. ch. 30 00

Oklahoma

Doby Springs, Cong. ch. 2 00

Indiana

Winona Lake, Federated Cong. ch. 8 85

Illinois

Buda, Cong. ch.	34 25	
Chicago, Union Park ch., 53; Pilgrim Cong. ch., 29.21; Leavitt-st. Cong. ch., toward support Rev. H. S. Galt, 25.68; New England Cong. ch., 24; St. Paul's Cong. ch., 7,	138 89	
Dwight, Cong. ch.	19 00	
Forrest, 1st Cong. ch.	12 20	
Jacksonville, Cong. ch.	38 35	
Lagrange, 1st Cong. ch.	11 00	
Marseilles, J. Q. Adams,	25 00	
Morrison, Robert Wallace, to const. HIMSELF, H. M.	250 00	
Oak Park, 1st Cong. ch., 199.50; 3d Cong. ch., 17.03,	216 53	
Peoria, Miss M. H. Bradley,	5 00	
Rogers Park, Cong. ch.	21 18	
Sandwich, Cong. ch.	60 00	
Sycamore, 1st Cong. ch.	48 32	
Waukegan, Ger. Cong. ch.	10 00	
Wheaton, College ch. of Christ,	26 34	916 06

Michigan

Ann Arbor, 1st Cong. ch.	93 64	
Belding, Cong. ch.	6 00	
Grand Rapids, Park Cong. ch., toward support Dr. C. R. Hager,	25 00	
Mattawan, Cong. ch.	8 48	
Memphis, Cong. ch.	3 00	136 12

Wisconsin

Antigo, 1st Cong. ch.	21 25	
Berlin, Union Cong. ch.	15 00	
Birnamwood, Cong. ch.	5 00	
Black Earth, Cong. ch.	10 00	
Boscobel, Cong. ch.	23 90	
Clinton, Cong. ch.	54 00	
Elkhorn, Cong. ch.	27 55	
La Crosse, 1st Cong. ch.	300 00	
Milton, Cong. ch.	15 25	
Milwaukee, Bethlehem Cong. ch.	9 00	
Platteville, Cong. ch.	28 50	
Pleasant Valley, Cong. ch.	10 00	
Prescott, Cong. ch. and Sab. sch.	34 36	
Seneca, Cong. ch.	2 65	
Sparta, 1st Cong. ch.	28 21	584 67

Minnesota

Cambria, Friend, for India,	5 00	
Claremont Street, Cong. ch.	6 00	
Lake City, W. F. Wilson, for medical missions,	5 00	
Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 105; 38th-st. Cong. ch., 43.25,	148 25	
Rose Creek, Cong. ch.	2 00	
St. Paul, Olivet Cong. ch. (Merriam Park), for native teacher, Hulakegh, 62.50; People's Cong. ch., 20,	82 50	248 75

Iowa

Aplington, Henry Brinkman, to const. HIMSELF, H. M.	100 00	
Cedar Rapids, 1st Cong. ch.	103 31	
Clear Lake, 1st Cong. ch.	4 75	
Des Moines, Plymouth Cong. ch., toward support Rev. J. K. Browne,	150 50	
Ft. Dodge, 1st Cong. ch.	40 00	
Harlan, 1st Cong. ch.	10 55	
Iowa City, Cong. ch.	11 00	
Mizpah, Cong. ch.	8 65	
Muscatine, Mission Cong. ch.	5 45	
Peterson, Cong. ch.	3 00	
——, Through Mr. Jeffery,	21	437 42

Missouri

Breckenridge, Cong. ch.	10 14	
Canton, Rev. John Schaerer,	25	
Hannibal, Pilgrim Cong. ch.	11 30	
Iberia, Cong. ch.	1 27	
Kansas City, Westminster Cong. ch., 91.23; Ivanhoe Park Cong. ch., 25,	116 23	
Lebanon, 1st Cong. ch.	11 40	
Meadville, Cong. ch.	10 00	
St. Louis, Reber-pl. Miss. Soc., for Harpoot, 10; Hope Cong. ch., 5.30,	15 30	175 89

South Dakota

Hot Springs, William Black,	5 00	
Pitrodie, Cong. ch.	3 22	
Redfield, Cong. ch.	25 67	
Sioux Falls, Ger. Cong. ch.	11 00	
Wakonda, Cong. ch.	2 70	
Willow Lake, Cong. ch.	8 78	
Yankton, 1st Cong. ch., Rev. and Mrs. E. W. Jenney,	10 00	66 37

Nebraska

Aurora, 1st Cong. ch.	36 96	
Cowles, Cong. ch.	5 00	
Creighton, Cong. ch.	13 00	
Grand Island, Cong. ch.	4 00	
Inland, Ger. Cong. ch.	2 00	
Lincoln, 1st Cong. ch.	65 77	
Linwood, Cong. ch.	15 45	
Omaha, Cherry Hill Cong. ch.	5 00	
West Point, Cong. ch.	12 60	159 78

Kansas

Bala, Cong. ch.	5 00	
Fort Scott, 1st Cong. ch.	7 25	
Haven, Cong. ch.	2 00	
Onaga, 1st Cong. ch.	10 00	
Topeka, North Cong. ch.	11 50	35 75

Montana

Missoula, Swed. Cong. ch. 10 50

Colorado

Highland Lake, Cong. ch. 3 24

Young People's Societies

ILLINOIS.—Rockefeller, Y. P. S. C. E. 5 00

MICHIGAN. — Grand Rapids, Barker Memorial Y. P. S. C. E., for Shao-wu, 3 00
MINNESOTA. — Lyle, Y. P. S. C. E., for Inghok, 10 00
IOWA. — Iowa Falls, Young People's Mission Study class, for Pang-Chuang, 5; Lyons, 1st Cong. ch. Get Busy Club, 19, 24 00
NEBRASKA. — Trenton, Jun. Y. P. S. C. E. 1 00
KANSAS. — Altoona, Y. P. S. C. E. 1 00
44 00

Sunday Schools

OKLAHOMA. — Turkey Creek, Cong. Sab. sch. 3 20
ILLINOIS. — Rockton, Cong. Sab. sch. 3 40
WISCONSIN. — Clinton, Cong. Sab. sch. 25 98
MINNESOTA. — Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 25 00
IOWA. — Clear Lake, Cong. Sab. sch. 22 42
NEBRASKA. — Creighton, Cong. Sab. sch., 5; Milford, Cong. Sab. sch., 2, 7 00
SOUTH DAKOTA. — Winfred, Cong. Sab. sch. 5 00
COLORADO. — Eaton, 1st Cong. Sab. sch., 8.64; Stratton, Cong. Sab. sch., 4.73, 13 37
105 37

PACIFIC DISTRICT

Utah

Vernal, Cong. ch. 5 00

Idaho

Genesee, Cong. ch. 10 25

Washington

Christopher, John A. Stewart, for Pang-Chuang, 50 00
Olympia, Cong. ch. 11 00
Seattle, Beacon Hill Cong. ch. 10 05
Tacoma, Center Cong. ch. 3 30
Walla Walla, 1st Cong. ch., 75; Mrs. S. M. Eells, 1, 76 00
Washougal, Bethel Cong. ch. 16 00 — 166 35

California

Alameda, West End Independent Cong. ch. and Sab. sch. 2 00
Angels Camp, Rev. J. W. Doane, 5 00
Auburn, Cong. ch. 8 00
Bakersfield, Cong. ch. 25 00
Berkeley, Loring J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Campbell, Cong. ch. 28 00
Cloverdale, Cong. ch. 5 00
Los Angeles, Park Cong. ch., 26; J. M. S., toward support Rev. V. P. Eastman, 10, 36 00
Petaluma, Cong. ch. 57 95
Pomona, Pilgrim Cong. ch. 88 70
Redlands, Cong. ch., of which 10 from Woman's Union, toward support Rev. C. R. Hager, 135 00
San Diego, Friend, 5 00
San Juan Bautista, Cong. ch. 12 00
Stockton, Cong. ch. 21 00
Ventura, Cong. ch. 1 00 — 501 65

Young People's Societies

CALIFORNIA. — Los Angeles, 1st Y. P. S. C. E., for Mt. Silinda, 30; Pacific Grove, Mayflower Y. P. S. C. E., 10; Riverside, 1st do., 25; Santa Rosa, K. E. Soc., 6.20, 71 20

Sunday Schools

WASHINGTON. — Spokane, Plymouth Cong. Sab. sch., for Harpoot, 10; Washougal, Bethel do., 10, 20 00
CALIFORNIA. — Cloverdale, Cong. Sab. sch. 8 00
28 00

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer
Income of Avery Fund, for missionary work in Africa, 2,204 38

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario,
Treasurer 500 00

Income St. Paul's Institute

Contributions, 816 81

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer
For sundry missions in part, 12,221 48
For balance of rent for three years, Gedek Pasha, 844 80
Toward debt on Aintab Seminary building, 2,000 00
For debt on Woman's Work, Harpoot, 96 80
For medical aid for teachers at girls' school, Diong-loh, 50 00
For girls' school, Canton, 250 00
For normal school, Madrid, 505 40 — 15,968 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 11,150 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer 410 00

Additional Donations for Special Objects

NEW HAMPSHIRE. — Hillsboro, Y. P. S. C. E., for use of Rev. C. L. Storrs, 2 70
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